

The Most Vital

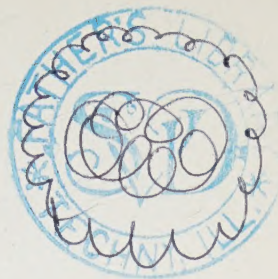
MISSION PROBLEM

FR. SCHWABER, S.D.B.



Digitized by the Internet Archive
in 2025





The Most Vital

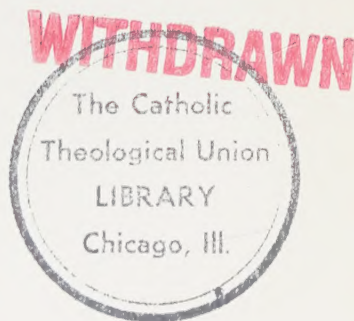
MISSION PROBLEM

OF THE DAY

BY REV. FREDERICK SCHWAGER, S.V. D.

Translated by

Rev. Agatho Rolf, O. M. Cap.



1915

Mission Press, S.V. D., Techny, Illinois

Nihil Obstat

HUGO AUBRY, S. V. D.

Libr. Censor.

Techny, Ill., die 1. m. Martii 1915.

Imprimatur

JACOBUS ED. QUIGLEY, D. D.

Archiepiscopus Chicagiensis

COPYRIGHT, 1915

BY

SOCIETY OF THE DIVINE WORD, TECHNYY, ILL.

Contents

Translator's Preface	7
Foreword	8
CHAPTER I. Significance, Importance, and Difficulties of Comparative Mission Statistics.....	11
CHAPTER II. The Present Conditions in the World and Their Significance and Import for the Mission.....	19
CHAPTER III. Catholicism and Protestantism in the Missions of Asia	25
1. The Philippines	25
2. Japan	27
3. Korea	32
4. China	37
5. French Indo China.....	52
6. Siam	54
7. Dutch India	55
8. India and British Farther India.....	57
9. The Oriental Missions	63
CHAPTER IV. Defects of Protestant Mission Methods.....	71
CHAPTER V. Protestant Methods of Awakening Missionary Zeal	87
CHAPTER VI. Modern Tactics of Protestants in The Mission Proper	111
CHAPTER VII. How Can We Help the Catholic Missions in Asia?	118
1. The Question of Personnel.....	118
2. The Question of Financial Help.....	126

Translator's Preface

THE vital importance of Father Schwager's work will forcibly present itself to the reader. The translator's one regret is, not to have had time to bring to hand the English authorities so copiously cited, as this would have unnecessarily delayed the publication of a most necessary and timely book.

The European war will turn the eyes of all foreign missions to America for their needs. This is the one great opportunity for the Catholics of the United States to show what they can do when the Church calls for their help in the hour of need for millions of heathens. If we do not heed the call, the work of centuries threatens to be undone. Europe, poor Europe, cannot help, more fortunate America must.

Tolle! lege! ora! age!

This translation is gratefully and respectfully dedicated to Rt. Rev. James J. Hartley, D.D., Bishop of Columbus.

The Translator.

Foreword

AN acute present danger, and that it exists, and that it threatens the final success of the work of the Heathen Mission Apostolate of centuries, must now be admitted.

This acute danger, that threatens all, is the *Protestant Missionary Work*. This work and its danger grow as time develops its influence and the growth of its enormous means.

A few decades back it was an accepted fact among Catholics that the Catholic missions enjoyed a dominating influence and position in all mission countries, and that they were in nowise threatened by the missions under Protestant auspices, because these were considered simply an unfruitful effort.

This once accepted fact is now no longer even a view, because an exact study of the mission field by the mission papers and periodicals, has sadly shaken this too great confidence. But even at that, the imminent danger to Catholicity that has grown up from the great territorial extension and the greatness of the Protestant endeavor, is not appreciated in its real character even among those who are most vitally interested in the question. For this reason it seems highest time that this danger, ever growing, ever spreading, should be clearly stated in a treatise that would receive a wider publicity. I felt myself especially driven to undertake this work because of my closer acquaintance with the conditions of the growth of the Protestant missionary activity, both at home and in the foreign fields, through the study I have given the question in publishing a number of articles in "Der Katholische Seelsorger," in my "Heidenmission der Gegenwart," in "Theologie und Glaube," and in "Zeitschrift fuer Missionswissenschaft."

If I have, at the present, confined my work to the delineation of the conditions of the missions in *Asia*, it was not with any unfair desire in any way to lessen any interest in the missions in other parts of the world. For these missions no less should be done than is being done at present. Their friends must remain loyal, and the missionary societies and associations must keep at their work without any wavering. Therefore I must entirely agree with Father Karl Hoffmann, P.S.M., who, in "Mission und Heimat," an article published in "Der Katholik," 1914, pp. 259 ff., has the following to say:

"What is necessary, what is most urgent, will not be accomplished by the *transfer* of our present powers and means, but by a calling out of *new* help for the Asiatic missions. All is to be put at stake, as it were, to draw into the sphere of our influence those who have Apostolic ambition, lands and peoples that are, as yet, keeping aloof from the work of the missions."

The circumstance that the author of this treatise belongs to a missionary society that must supply four missions in Asia, and besides, three great colonial missions in South America, and five heathen missions in Africa, Australia, and in North and South America, should be a sufficient guarantee that there is no attempt made here unduly to represent any separate single interest. I was impelled to this territorial limitation of my theme, not at all originally intended, but forced upon me during the course of the work itself, by the following considerations:

1. The mission lands of Asia are, from every viewpoint, the most important with regard to the future of the Church. They are the most populated—Asia has about 972 million inhabitants, Africa 170 millions, the South Seas, not counting Australia, about 2 millions,—and politically and culturally they are far ahead of those in Africa and in the South Seas.

2. Therefore, the higher interests of the Church demand that the great power of Asia should not be under an overwhelmingly Protestant influence.

3. Even now this very danger is so imminent that only the most heroic endeavors can avert it.

4. Because, notwithstanding all this, there are no special organizations to help the missions of Eastern and Southern Asia, and it is imperative that we take up the work for these mission lands with all the energy at our command.

No doubt, the most fervent champions of all the other missions, who have the interest of the entire Church at heart, will be in fullest accord with these endeavors.

Should we succeed, by the very urgency of the needs of the Asiatic missions, to arouse the interest of a great number of Catholics, and to intensify it, we shall then soon see the good results also in the work for the other mission fields.

ABBREVIATIONS:

AMZ = Allgemeine Missions-Zeitschrift, Berlin.

EMM = Evangelisches Missions-Magazin, Basel.

CR = Comptes Rendus de la Société des Missions Étrangères, Paris.

IRM = International Review of Missions, Edinburgh.

KM = Die Katholischen Missionen, Freiburg.

MC = Les Missions Catholiques, Lyon.

ZM = Zeitschrift fuer Missionswissenschaft, Muenster.

ZMR = Zeitschrift fuer Missionskunde und Religionswissenschaft, Berlin.

CHAPTER I

Significance, Importance, and Difficulties of Comparative Mission Statistics

A COMPARATIVE consideration of the energy and means applied, of the work and successes of the different Christian missions, has a deep interest, if taken alone from the standpoint of the scientific review of mission work. Then, besides, it is very well adapted to give a more exact knowledge of the vitality and religious value of the separate denominations.

In the first place, comparative mission statistics have a great practical, and also tactical, value. As time goes on, the battle between Catholicism and Protestantism along the whole line of mission activity becomes a gigantic struggle. This battle, thanks be to God, is not fought by force of arms, as was the case in centuries culturally beneath the present, but for all that it is none the less serious and full of portents. A vivid conception of all the means and the mode of work of the adversary alone is able to give us any knowledge of whether our own forces are equal as to the quantity and quality for the decisive battle. This is the reason why it is the strict duty of all the superiors of the missions at home and abroad to make themselves acquainted with all that pertains to the Protestant mission work, so that they may make every necessary strategic preparation to meet the exigencies of the struggle.

Because there are great difficulties to face is no reason to allow ourselves to be deterred from a firm and thorough grasp of the situation.

Whoever has been seriously occupied with statistical work knows very well, how only an *approximate exactness* can be achieved where one is dependent upon the assistance of so many sources. A really perfect, faultless statement of the entire situation is impossible.

Mission statistics also labor under this same general difficulty—yes, even more, as so very many other branches of statistics may be brought into the work, of which the meaning and scope has not yet been reduced to anything like a formula by those interested, and this, because of denominational differences, will probably never be accomplished.

This evil may be partially overcome if the different values of certain concepts in the separate denominations, or if the recurring inaccuracies, are carefully noted.¹

The most trustworthy and unmistakable accounts given by Protestants in these mission statistics, are the numbers given by the *European personnel* of the missions. The wives of the missionaries are occasionally overlooked in these statistics, and yet they do important mission work in the schools, in the care of the sick, and in the education of the native helpers. Their work in the kitchen and about the house and garden is about the same as that done by the lay Brothers and the Sisters. A lady making a trip about the island of Ceylon met eight women, wives of missionaries and mothers of families, who, with all their home duties, superintended schools with from 60 to 150 children.² It is a well-known fact that in Europe there are some countries in which married women are engaged as superintendents in the schools. This leads us to remark

¹ Compare my essay: *Vorschlaege zur katholischen Missionsstatistik*, ZM 1911, 158; H. A. Krose, S.J. *Katholische Missionsstatistik*, Freiburg, 1908.

² "Missionary Review of the World" (1912, 521). On the great and wide activity of the wives of the missionaries see D. W. Fisher, Calvin Wilson Mateer, *Missionary in Shantung*, Philadelphia, 1911, 54, 129, 144.

that, in the statistics of the missions the women cannot be ignored.

In the relations and notes of the Catholic missions, the missionaries who have charge of the Europeans and those who have charge of natives, and the European and the native Sisters, are not distinctively mentioned. There is a great difference in denoting the native personnel of the missions in the different denominations. A native priest, living apart in celibacy, after a training of anywhere from 13 to 16 years, surely is quite a different consideration than a Protestant preacher ordained after a 3 or a 6 year course.³ Even considering this difference in training, we could not declare that the native priests are more apt and successful in their convert-making among the heathens than are the Protestant preachers, for very much depends here upon the natural aptitude of the individual. If anywhere, then surely here, Protestantism has a decided advantage in being able in a much shorter time to throw into the field a greater number of married native pastors. The results of this for the spread and strengthening of Protestantism will become far more apparent in the coming decades than we today grasp.

The Protestant statistics place their "native mission helpers" against our Catholic catechists and teachers. It is rather uncertain, however, if in this regard the domestics of the Protestant missionary families are figured in the Protestant statistics, whilst they are not sufficiently considered by the Catholics. A fairly safe agreement exists as to the appellation, "Main Station", for this is always meant to denote a settlement of *European* missionaries, yet we Catholics are forced to regard as such every station attended by a *priest*, be he a native or a European, and this is especially the case in the East and South Asiatic

³In China the National Protestant Conference decided in 1913 that, as soon as possible, it should be demanded that a full classical course be made obligatory before entrance to a theological seminary.

missions. A very great difference obtains in the meaning of the word station, considered by some as the seat of a native mission helper, and by others, the place where periodically services are held and sermons preached. So much is common on this point: It denotes a place that is regularly reached and influenced by the mission. This is of value to obtain at least some idea of the extent of the missionary activity.

Difficulties present themselves also in the numerical data pertaining to the results and successes in the work. The least errors seem to be found in the numbers submitted of the baptized. But we must keep in mind that the number of baptized does not denote the real degree of the faith found in those baptized, because the Catholics lay much stress upon it, that the children, whose education in the faith is safeguarded for the future, should be baptized in earliest youth.

The preparation, however, of adults for baptism is not uniform in the different missions, and even among the Catholics there is difference in the requirements insisted upon. Among the Protestant missionaries of the English speaking peoples there is much lacking in this regard, as will be seen in the course of this treatise. The Protestant denominations in England and America apply little care in giving the number of those baptized, as they principally look upon those only who of their own accord profess Christianity, known as *communicants*, and as such are members of the respective Church. It has even occurred in Japan that Japanese who were not baptized were received into full membership of Protestant churches.⁴ Then, there is this reason also for non-accounting of the baptized among the Anglo-American mission societies—they do not keep any record, or registers, of baptisms.⁵

⁴ ZMR—1910, 18.

⁵ AMZ—1913, 536.

Quite a difference is also found in the meaning and interpretation of the word "catechumen," (One preparing for baptism). This word should be applied only to those who are taking regular instructions, and are intent upon it, earnestly to prepare for baptism. There is no guarantee afforded that the statistics given by the missionaries, both Catholic and Protestant, do not go beyond the above restriction of the term and add those as catechumens who have expressed their intention to become members, but have not started taking a regular course of instructions. Yet, the appellations, *catechumen* and *adherents*,—the latter being a favorite name with the Protestants,—do give an idea of the classes within which the missionary activity moves, and in so far these somewhat uncertain terms are of value in comparative statistics.

The condition and the future prospects of a mission are best noted and more correctly figured if we take the different heads, not alone, but in conjunction with all the points we know. This means that we collate the personnel, the stations, the baptized, and the catechumens, and compare the number of baptized and adherents with the number of missionaries and stations.

In regard to the number of pupils and different grades of schools we are liable to err in the judgment on school statistics. Japan excepted, there is no compulsory school law in any of the Asiatic countries. In consequence, the attendance in the common schools varies very much. The correct way to give the attendance in such cases would be to give the average attendance on the regular days. Here, too, we cannot say, but that the number given by many missionaries may be the greatest attendance, or that the average is given, with the best attendance considered the average.

In determining the different categories of schools, we meet with a difficulty in the diverse classifications and the method of naming them among Europeans and Americans, which, of course, is also carried over into the work of the

missions. In the German school system we find the common schools, the middle (grammar) schools, and the high schools. Among the English-speaking we find the common, the grammar, the high schools, and the collegiate, academic schools. In these we find the eighth grade common schools, the high schools with their different courses, and the colleges in many things very much like the high schools.

The universities of America are equipped with the same faculties as elsewhere, but there are quite different gradings and requirements than those of the German universities.⁶

To give a perfectly satisfactory statistic on schools, we would be compelled to give a complete survey of the character, the plan of studies, and the work of the separate schools, which for the present is impossible. But we can at least say which of the Churches in the mission countries has comparatively the best and most influential schools.

A comparison of the *literary* work in the missions must also be made, after determining the more or less extended field of that endeavor. To be able to judge the influence of the missions on public life, it is imperative that we know the extent of the work of the schools, the influence of the press, for these two factors, before all others, draw the younger generation and the governing influential circles into the sphere of the activities of the missions.

In contrasting the work done in *caring for the sick*, we are very much struck by the great superiority of the Protestant mission, in regard to its mission doctors and hospitals. It were wrong to claim that the Catholic missions did not accomplish ANYTHING in this regard. In many cases the Catholic missions command a greater number of hospital Sisters, and the number of Catholic mis-

⁶Compare H. Beisenherz, *Amerikanische Hochschulen*, Lit. Beil. der Koelnischen Volkszeitung, No. 13, March 26, 1914. Ch. Macksey, S.J., *Catholic Educational Conditions in the United States* by Zeif, Bericht über den I. Internationalen Kongress für christliche Erziehung in Wien (1912). Kempten (1913), 372, ff.

sionaries who serve the sick is quite a factor, but all this cannot be determined because of the many deficiencies in the statistics. We must say, that the Catholic mission could not obtain the necessary financial aid to engage first class doctors, and in establishing better sanitary conditions it is much in arrears.

In general, we will be compelled to subtract quite an amount of things said in the accounts of American mission societies, for there are things said there that are exaggerations, particularly, when they give the numbers of native helpers, of settlements, of school attendance, and of catechumens. This observation is made to avoid repetitions. But even admitting the need of these reservations, we must admit, when we are dealing with the work of the American missions, we are dealing with a very superior force equipped very liberally with the means needed in the work.

It may not be useless to remark that the unnumbered Protestant denominations with their variegated conceptions, are here mentioned as a *unit in their general contrast to Catholicity*, simply because we must so consider them from a strategic point of view. As at home the many different Protestant denominations, be their dogmatic position ever so divergent, feel themselves as a *Protestant unit* over and against Catholics, and take their stand against them in all things, so do we see them take a common ground and form a strategic unity in their missionary work, in opposition to the Catholic endeavor, and herein their nationality and their other differences are all sacrificed to show a *solid front* against Catholicity.

CHAPTER II

The Present Conditions in the World and Their Significance and Import for the Mission

CHRIST'S kingdom is not of this world. Without the help of any political power—yes, even persecuted by the almost omnipotent empire of Rome, the religion of Jesus Christ has made its way through the Roman and Greek heathen world. We can not only think of a theoretical possibility of the universal spread of the Church, dependent entirely upon the grace of her Divine Founder and the fervor of faith in His disciples, but we can also follow up this pleasing and engaging drama through the first three centuries of Christianity.

Then the scene is changed. Constantine becomes the imperial champion of the Church. He helps the Church to a more speedy spread. He becomes the ideal and exemplar for the many future rulers who stand by the Church of Christ and aid her in her triumphal march through the nations of Europe.

After Europe was Christianized, and Portugal considered Africa and Asia under its control as colonial territory, and Spain the same for the Western Hemisphere and Oceanica, we see the Church and the State go hand in hand to Catholicize these new gained territories. So much was accomplished, yet the Church did not escape entirely unscathed from this too close union with the State. A reaction set in. Since the 17th century Protestant England and Holland began to enter the field as successful competi-

tors with Spain and Portugal, and France also entered into the mad race for colonial supremacy. In the meanwhile schismatic Russia quietly but steadily laid its hands upon the whole of northern Asia. In the 19th century the United States and Germany entered the field of world politics, both of them apparently considering all religions on a parity, but both of them nevertheless preponderantly Protestant.

Today, then, we see the colonial possessions: British and Dutch India, the entire North of Asia, the Philippines, American, British, and German Oceanica, German and British Africa, all in the hands of the world powers mostly under Protestant and schismatic influences.

The most widely-spoken language, spreading not only in the Anglo-Saxon colonies, but everywhere, especially in Asia, and exerting an attractive power on the natives, is English, the idiom of the Anglo-Saxon world powers. To these countries the greatest number of Protestant missions belong, and only a very small proportion of Catholic missionaries hail from among these peoples. In the colonial territories of France and in the small portion of colony lands left to Portugal the Catholic influence could easily be the greatest, but here the government is committed to a policy directly hostile to Catholic interests, or Freemasonry and Protestantism are growing in power alongside where the Church is exerting a great and beneficial influence. This we see in the most alarming condition in the Congo district belonging to Belgium. Speaking of the Italian colonies, only Erythraea deserves mention, while Somaliland and Tripoli will for the time being show no important results for the Catholic missions because Mohammedanism holds full sway in these countries. Martin Albertz in his essay "The Ecumenical Spread of Protestantism of the Present" says with great satisfaction: "The greatest naval power and the most formidable power on land and the controlling power of America—these are the powers that show an essentially Protestant character. They are the first centers of culture and the world's trade. In company with the

smaller Protestant countries they have the bulk of the trading vessels of the world. At the same time their influence in matters of politics and culture grows steadily. If we add the smaller Protestant countries, the entirely Evangelical Northern nations and those, that like Germany, are mixed, as Switzerland and the Netherlands and their great colonial possessions, then we must say, the impression is a very gladsome one for Protestantism.”⁷

Some important retrenchments must be made, however, on the scope of these conclusions. The great growth of the world powers has also opened up many new avenues of endeavor for Catholics. German Catholicism is now entering the field in spreading the faith as never before, and because of an inherent good strong spirit it has run ahead of orthodox Protestantism, suffering, as the latter is, from Liberalism and Indifferentism. The same condition can be observed in Holland, and Belgium, having charge of the Congo, is showing a lively missionary spirit that is actively reaching over even into India, China, and the Philippines. The same, alas, cannot be claimed for the English-Irish Catholics, yet the Catholic missions can make great gains because of the liberal aid given to the mission schools by the British—an advantage that is not everywhere granted.

Great importance in determining the present condition of the missions must be attached to the status assumed by the *American Continent*. In North America, Protestantism has made for itself a new land of conquest, and it offers more in mission helpers and other means than any European country. We Catholics could compete with European Protestants, even including England, but at the present time we have no fountainhead from which mission aids could be drawn, that will aid us to establish an equilibrium that will at all compare with America. The Catholics of the United States are only of late beginning to aid the missions. The Catholics of both these countries

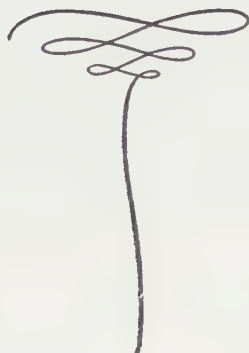
⁷ Deutsch-Evangelisch 1913, 126.

have to contend with the Negro and Indian missions in their own territories. But though the Protestants have the same thing to do they accomplish immense things for the foreign missions. As for our hopes and expectations for help from America, it may mean ten or more years before we can look for any activity in mission work that is really worth mentioning. Latin America, from Mexico down to Argentine and Chili, not only fails to offer any help for the great World Missions in other countries, but even requires great aids for its own reformation and the conversion of its few millions of Indians. Many European missionaries are sent there and their labor is thus taken away from the great fields in other parts of the world. Financially, the Society for the Propagation of the Faith and the Holy Childhood Association, as also some missions, receive aid from several of these states. Argentine leads in this work with a contribution (1913) of about \$65,000. For these two societies just mentioned the Catholics of Mexico, of Central, and of South America, contributed about \$114,000.⁸ Let us compare with this the sum of over 12 million dollars⁹ contributed for missionary work by the Protestants

⁸ Annales de la Propagation de la Foi, 1913, 172. Annales de la Sainte Enfance, 1913, 116.

⁹ Warneck, Abriss einer Geschichte der protestantischen Missionen. Berlin 1913, 138. That there is a financial return expected from these great missionary contributions need not be doubted. Paul Rohrbach tells the following incident: "I still have a strong and marked recollection of the remark made by an American business man whom I met on a trip through China. He said that he could not understand what idea drove missionaries to strive so determinedly to make Christians of the Chinese, and that, as far as he was concerned, it made little difference if a Chinese was a Christian, a Mohammedan, a Buddhist, or a Baptist. But one thing he laid stress upon: *Every American missionary in China was worth a thousand dollars to him in a business way*, and he did not see why he should not give such a man at least one percent of what he was worth to him." Rohrbach, Deutsche Kulturaufgaben in China. Berlin-Schöneberg, 1910, 44.

of Canada and of the United States. Does not this bring out the alarming fact of an immense discrepancy between what is done by the Latin-Catholic portion of America and the Anglo-Saxon Protestants? On our way about the different mission districts, we will have many occasions to see the activity of the North American missionary endeavor.



CHAPTER III

Catholicism and Protestantism in the Missions of Asia¹⁰

1. The Philippines

OVER three hundred years the Philippines were under the mild dominion of Spain and more than seven million natives were won to the Church. It would have been an immense gain for the Church if the Spaniards had understood to utilize for the Catholic missions the splendid strategical position of those islands, lying as they do, between Asia and the South Seas. But they did not succeed there any better than they did in South America. When in 1898 the United States took possession of these islands, that give so much promise for the future, the greater portion of the Spanish Friars went away, and it became apparent that the religious knowledge of these people was very scanty. In consequence it was quite easy for the apostate Aglipay to draw away from the Catholic Church over a million members, with a number of native priests. The American Government could, without any protest, open its godless public schools in this almost entirely "Catholic" country, and the eight Protestant American mission societies, that after 1901 began their work, had an easy task. Their 167 missionaries (likely, not counting the wives of the missionaries) aided by a great number of the American school teachers in an open combat against "Rome," had, until

¹⁰ Where no further quotations are listed, we have used the "Statistical Atlas of Christian Missions," Edinburgh, 1910, for the Protestant missions. For the Catholic missions it was possible to use the new Atlas Hierarchicus of Rev. Karl Streit, S.V.D., Paderborn, 1914. Otherwise the authors are quoted in the text.

1912, gained over 50,000 communicants, and so they could justly call the Philippines the most *fruitful field* for their work.

Above all they have looked to it to educate *native helpers*, and they have already 880 of them. Then, too, they strive to get the aid of the better classes, whom they draw under their influence by opening schools and by their literary activity. This is particularly the case in the most important centers. At Jaro the Baptists have an industrial school with an attendance of 349 pupils. The Presbyterians have, in three years, increased the number of boys attending their schools at Dumaguete from 100 to 262. After one year's attendance at these schools, not one of those pupils attended the Catholic Church. In Manila, where the wide-awake Protestants exert every energy, they have three homes for students, with nearly 200 inmates, while Archbishop Harty has not been able to get the means to open even one home for these boys, all of whom are Catholics. As a counteraction to the great St. Thomas University of the Dominicans that will find a great rival in the new American Governmental University, the different Protestant associations intend to open a large educational institution with an entirely academic character.¹¹ Besides we must not overlook that the work of the Protestant mission is of only thirteen years' standing. This shows the immense intensity with which the Americans have thrown themselves into this work. And the results? The Catholic Church of the Philippines, formerly so powerful, instead of becoming an arsenal for spiritual warfare of the mission work in the great surrounding regions, has lost so much through Aglipayism, the godless school system and Protestantism, that it is forced to a position of taking the defensive after great and appalling losses. The native clergy,

¹¹ More elaborate notes on the above may be found in my Review of the Philippines in "Zeitschrift fuer Missionswissenschaft," 1914, 131, ff.

small in number,—there are only 729 priests,—is also suffering from lack of enthusiasm and initiative. The Spanish Friars are gone and the shortage of priests is by far not made up. The secular and regular clergy of the United States could not step in to fill the breach, as there is great lack of priests in America, and societies and separate institutes for supplying mission priests to the foreign missions, are of very recent date in America. Belgium, Holland, Germany, and Tyrol, as much as their help was required in so many other fields, had up to the year 1913 supplied a hundred mission priests and a goodly number of sisters for these islands. What the influence of these forces was, could soon be noted by the complaint of the Protestant missionaries in North Luzon, that the number of conversions was falling off because these priests and sisters were so watchful and active. How much more could be done to counteract Protestant influence, yes, it could even be driven back if the Catholic Church had at her disposal the necessary means. But, Manila excepted, where the Catholic schools, especially the higher schools, are doing a splendid work and the press is also showing its power, we can find only 13 high schools for boys and 12 for girls, and not a single undertaking along the lines of Catholic newspaper activity that would deserve any mention. Added to all these serious handicaps, there are hundreds of thousands of Catholics who have no one to look after their spiritual needs. To make a long story short, the Church in the Philippines is not prepared for a victorious repulse of Protestantism and among the reasons is this very potent one, the care and encouragement of the missionary spirit was not looked after quite early enough in the United States.

2. Japan

SINCE the 17th century the Land of the Rising Sun was closed with Draconian severity against Christianity. Only in 1858 did this land and its people begin intercourse with the great world powers and in 1873 the ancient edict of

persecution was revoked. The Christians of the different denominations could begin their activity at the same time, and all under the same difficulties and conditions. The Catholics had this one advantage. They could work upon the fruitful soil of the old traditions found among the Japanese Crypto-Catholics, whom they discovered March 17, 1865. The Protestants, on their part, had no points of connection, from which to begin their work.¹² If anywhere the proof of superiority of the two religions in their work could be given, it surely was in Japan.

The real amount of men and means and effort given to the work by Catholic and Protestant missions will be seen by the following data: The Catholic missions had in Japan and Formosa, during 1911, 1109 foreign and native mission workers. Among these were 166 European priests, including the bishops, 33 Japanese priests, and 237 nuns. The Protestants had in 1909, 1034 foreign missionaries, mostly Americans, and of these 305 were ordained ministers, and 356 women missionaries. Added to this they had 2140 native mission helpers. The Catholics had 130 main stations and 300 others attended from the main stations. Against these numbers the Protestants could show 97 main stations and 1146 smaller ones. The seemingly greater number of main stations of the Catholics is explained by the fact that the places under care of native priests also are called main stations, while the Protestants give that name only to such as are in charge of foreign missionaries, and besides, the many stations in the cities are only regarded as one station for each city. The stations attended by foreigners among the Catholics, are in truth less in number than those in charge of the Protestants.

¹² From among 60,000 Japanese about Nagasaki, who, in spite of the most cruel persecutions, had retained vestiges of faith, such as baptism and the keeping holy of the Sunday, there were about 30,000 that joined the Catholic Church, whereas the others are held back from this step by their leaders, who thus would lose their prestige and privileges among this class. Steichen, *Les Daimyo Chrétiens*, Hongkong, 1904, 430.

The 48 Catholic schools, with their 7041 pupils, are doing splendid work, but they cannot compete with the 175 schools of the Protestants, with 18,993 pupils, almost three times the number of pupils compared with the Catholics. Two private universities having the government's acknowledgment^{12*} were erected by the Protestants before the Jesuits ever received the same rights for their university at Tokio. And then to top it off, John Rockefeller presented a million dollars for a Protestant university in the Japanese capital.

To influence the youth of the better classes, there are a number of Christian Societies for young men. In 1909 there were 80 such, with a membership of 4500. Of the corresponding societies among the young women there are no statistics beyond this, that they have two homes for female students in Tokio.¹³

The 22 Catholic orphanages take care of only 969 inmates, whilst the Protestants have 2351 children in charge. Intensely serious is the fact that the Catholics have only 3 seminaries for priests and 2 for catechists, with only 77 candidates, whereas the Protestants have 32 theological seminaries and schools for catechists, with 619 seminarians. Though these may not measure up to the standards of the Catholics, they, nevertheless, turn out a great number of native mission helpers, and against their work it will be impossible for the Catholics to retain a semblance even of equality in mission work. The 4 Protestant medical schools, with 26 students, are in nowise counterbalanced by the Catholics, and against their 10 hospitals, 4 leper and 3 blind institutes, we Catholics have only 6 hospitals (including the leper asylum) and 11 dispensaries.

The weakest feature in the Catholic work is, without doubt, the literary and press activity. The Protestants control five, partly large, printing establishments and, besides, there are an American and an English Bible Society with their Book and Tract Societies hard at work. In

^{12*} AMZ, 1913, 334.

¹³ The Christian Movement in Japan, Tokio, 1910, 489—503.

1909 the American Bible Society spread 61,045, the English Bible Society, with its personnel of 69 workers, spread 247,083 Bibles and Testaments, and the Book and Tract Societies 569,306 books, tracts, and pamphlets.¹⁴ According to Father Huonder, S.J., the Methodist printing establishment in Tokio spread in one year, 1,585,870 copies of different booklets, with an aggregate of nearly 70 million pages,¹⁵ over the area of Japan, China, Korea, Hawaii, and the Philippines. There are five Protestant weeklies and five monthlies, counting the great *Review*, *Dai Nihon* (Great Japan).¹⁶ In order better to organize the entire press, 22 missions have united and engaged a secretary to attend to this one work.^{16*}

Now we may ask: What have the Catholics done in a literary way? The Catholic mission has only one large printing establishment, at Tokio. Not counting a number of high class linguistic, historico-geographical works of the Parisian Missionaries and the very useful school books of the Marianists, we have the translation of the New Testament of Father Raguët and some ascetical works not especially mentioned in the statistics, as to their circulation and their other values. One magazine, *Revue Koë*, with 3000 subscribers, a juvenile paper, and little Church calendars and the like, in some of the cities, are all the proofs of any literary activity in periodical literature on the part of Catholics. The Tract Publication of the Parisian Missionary, Father Drouart de Lezey, with its addition of five new numbers in 1912, and a total of about 44,000 copies, deserves special mention.¹⁷ However, we need hardly make the statement that these publications, good and useful as they are, cannot compare in the least with the really colossal spread of Protestant literature.

¹⁴ The Christian Movement in Japan, 1910, 515—525.

¹⁵ Kirchliches Handbuch, Freiburg, 1909, 75.

¹⁶ ZM, 1911, 244, AMZ, 1904, 235.

^{16*} IRM, 1913, 699.

¹⁷ KM, 1913, 300.

Considering the immense work done, we need not be surprised at the achievements of Protestantism, since we know they have at their disposal in Japan alone, not less than a million dollars each year.¹⁸ The Catholic mission with its hampered condition in numbers and means, even though it work with comparatively less expenditure, cannot at all reach the sums expended by the Protestants. The immense superiority of the Protestant mission in every detail of natural helps above mentioned, could not remain without its measure of success. And so we see in 1912, that the statistics for Japan and Formosa give 70,582 Catholics,¹⁹ against 90,496 Protestants.²⁰ In 1901 there were in Japan, 55,824 Catholics and only 46,634 Protestants. Until 1911 the Catholics had gained only 19.8%, while the Protestants had gained over 80%.²¹ That the Catholics at first had an advantage in the Crypto-Catholics explains itself. After this advantage had been utilized and the work of both Catholics and Protestants was directed to the heathens, only then the greater material helps of Protestantism began to show more every day. Only the diocese of Nagasaki can show a number of Catholics worth especial mention, as it has 48,891 Catholics. In Formosa there are only 3000 Catholics against over 30,000 Protestants.²² In Tokio, where the weal and the woe of the Empire is decided, there are over 20,000 Protestants, and in the entire large diocese of Tokio there are only 9,803 Catholics.²³ And we hear, too, that on the average the social

¹⁸ EMM, 1907, 182.

¹⁹ CR, 1913 and KM, 1913, 283.

²⁰ ZMR, 1913, 327.

²¹ ZMR, 1913, 97.

²² ZMR, 1913, 329.

²³ Ten years ago the Archdiocese of Tokio had 34 Parisian Missionaries, whereas to-day there are only 25. And of these 25 from 7 to 9 cannot be counted, due to sickness, or because they are otherwise engaged. This leaves, at the most, 16 for the mission work. In the city of Tokio there are but 6 missionaries, whose time is entirely taken up in caring for the six parishes. Would it not be in place

position of Protestants in Japan is better, since in 1912 they contributed about \$170,000 for their churches.²⁴ Then, there are 14 Protestants in the legislature of Japan and no Catholics. After such a review of conditions, it is clear that when Japanese say Christianity will eventually win out in Japan, they do not mean Catholicity, but Protestantism, because the latter has so many adherents among the leading classes. This is the contention, too, of Father Huonder, S.J.²⁵

Thus do the bitter facts force us to admit that Catholicism in Japan is not sufficiently fitted for a combat with Protestantism. If the call to this mission, that only lately called into this great field the mission and teaching orders (Dominicans 1904, Franciscans, and the Steyl Missionaries in 1907, Jesuits 1908) had come about twenty years ago, then we would have quite a more favorable report. Yet, even now the working powers at our disposal in these missions and the financial aid accorded fall far short of what is really necessary. If these things are not greatly improved, then surely Protestantism is going to retain a mastering control of one of the most mighty and progressive countries of the East.

3. Korea

THE Parisian Mission Seminary had begun to send its priests into Korea in 1831 and, notwithstanding the most bitter persecutions, had succeeded, up to the year 1893, in gathering 22,419 Catholics. Then there followed a period of greater freedom and increased activity, so that in 1912 there were 78,850 baptized and 5000 catechumens. The Protestant mission, two thirds of its members Americans,

to do everything possible to have at least 20 able missionaries in the capital city of the mightiest kingdom of Asia, who would in the main work for the care of souls and the heathen missions?

²⁴ IRM, 1914, 13.

²⁵ Kirchliches Handbuch, 1909, 73.

and aided from the United States with an annual subsidy of a half million of dollars,²⁶ began its work in the year 1882, half a century later, and in 1902 it could claim 10,000 communicants and 21,000 catechumens. In 1909 they stated their success with 89,609 baptized and 178,686 catechumens. In 1912 four Presbyterian and two Methodist missions baptized 11,700 persons. A reporter of the IRM, (1912, 412) computed the total number of baptized and catechumens for the Protestant missions at 300,000. As this is not a statistic, the computation made with American optimism may well be cut down, and that more than a little.

The trial for conspiracy, with its partly unfavorable outcome for the Protestants, diminished the number of catechumens,²⁷ but the influence of Protestants in the matter of schools is too great to allow their progress to be halted. Their leaders, wide awake to the fact that the entry of modern culture and progress demanded a great interest in school work, immediately took steps to further their project by their schools. They foresaw the control Japan would gradually exert. How they succeeded in turning things to their favor by these tactics, we can glean from the paper sent to the KM, 1910, 168, by Rev. Father Boniface Sauer, O.S.B.

"In Korea the school affairs among the Catholics are in bad condition. True, in the last year the number of Catholic pupils has increased. Whereas in the beginning of 1909 the 112 Catholic common schools had only 2267 children, we find, according to the statistics given to me by Bishop Mutel, that the increase up to January 1, 1910, was such that they then had 135 schools with 3540 pupils.

But what do these numbers mean compared to the progress made by the eight Protestant-American sects engaged in these parts during the last twenty years? The splendid article of Father Huonder, S.J., in the "*Kirchliches Handbuch*," II vol., kindly sent to me by a confrère, brought me

²⁶ *Mélanges Japonais* 1909, 420.

²⁷ IRM, 1914, 12.

to this idea of determining the number of Protestant schools and pupils, for I confess, I held that the numbers given in the manual were evidently exaggerated. But I found that the numbers given by Father Huonder, S.J., and taken from "Christian Movement" appearing in Tokio, instead of being exaggerated, fell short even of telling the whole truth. According to a statistic of "The Korea Mission Field," the official organ of the Protestant-American denominations, who are united in their school work, there were in Korea, January 1, 1908, the following Protestant high schools and other schools: a) four theological schools, with 548 attendants; (The Catholic seminary for priests at Ryongsan, at that time could claim only 61 alumni.) b) 22 higher schools, with 1291 students; (Catholics, as yet, have no higher schools in Korea); c) 508 other schools, with 11,449 pupils, supported entirely by the mission; d) 469 Protestant schools more or less self-supporting; (The above mentioned 112 or 114 Catholic common schools are all self-supporting, for the Catholic mission is entirely too poor to support them); e) 900 Sunday schools with 69,002 pupils. (A corresponding thing among the Catholics does not exist.) Such were the conditions January 1, 1908! Since that date the above named periodical has not given any statistic summary, but the separate articles and details given allow no doubt as to the further steady growth of Protestant schools and their attendance. From the September number, 1908, I will mention only the "Table of statistics for the year ending June 30, 1908, from the Korean Mission of the Presbyterian Church, U. S. A." According to that article the Presbyterians had, on January 1, 1908, (more correctly it should be July 1, 1907) 334 common schools, with 6742 pupils, supported entirely by the mission. Until July 1, 1908, they had 457 schools, with 11,480 pupils.

The number of self-supporting schools of this denomination had grown from 334 to 454; the 596 Sunday schools, with 49,545 pupils, had increased to 798, with 61,454 pupils.

In the meantime the majority of the Protestant mission societies had, on April 11, 1911, agreed to a *uniform, centralized control* of all their schools to avoid any waste of time and means. Instead of the three smaller high schools they intend gradually to form and build a university with all branches of learning.²⁸

What a painful, pitiful contrast is given, when we look at this magnificent activity of the Protestants and then view the miserable condition of the Catholic missions. In an earlier account of Father Sauer we read: "Many entirely pagan villages are pleading for Catholic missionaries, who everywhere enjoy the fullest confidence of the people, and they request the establishing of Catholic schools. They meet refusal because we have no teachers. And yet, these people are willing to support the teachers. Little wonder, then, that the youth of the land, and particularly of the better classes, are drawn more and more into the Protestant fold and its influence. The Y. M. C. A. is organized, and the young people become members. True, the lesser number of these people become really good Protestants from conviction, but they are lost to us, and they fill others with prejudices against the Catholic Church."²⁹

The Benedictines of St. Ottilien (Bavaria), in 1909, accepted the work of helping the oppressed mission, by educating the necessary native teaching corps, and they tried to help the cause by opening a manual training school at Seoul, but, sad to say, the Fathers had to close their school again because of lack of pupils. (Prof. Schmidlin in "Kölnische Volkszeitung," 1914, No. 442.) However, they hope to be able to open a high school in a year or two. Nothing has been done to multiply the number of active missionaries, whilst the Protestant missions already in 1909 had the imposing number of 307 foreign mission workers, among them 94 female missionaries and 1931 native mission help-

²⁸ AMZ, 1913, 43.

²⁹ KM, 1910, 61.

ers. Even so late as 1912 the Catholics had the poor showing of only 74 foreign and 118 native mission workers.

The financial aid given these missions is absolutely inadequate. The Society for the Propagation of the Faith and the Holy Childhood Association gave a little more than \$18,000 in one year (1911 resp. 1913). Adding to this Mass stipends, smaller gifts from mission societies, private income of the mission and we may say they had, perhaps, about \$36,000 to work with. But what is that compared to the millions of dollars sent by the American mission societies and those of other countries for the Protestant mission in Korea?

"The Parisian Missionary Cadar," says Father Hoffmann, P.S.M., in ZM, 1914, 35, "gives an illustration of the whole mission when he describes his own case. In the districts allotted to him there are five American Protestant missionaries, and he is alone. They have a number of splendid buildings in the capital of the district Koangchau, and he cannot even, in spite of his opportunities for work being better in the city, remain there, because he cannot pay the high cost of living in the city. On that account he is forced to stay out in the country.³⁰ The Protestants have a good common school and are at present building an agricultural school that promises to be very successful, besides, they have a hospital and a church. The Catholic mission is unable to keep its promise to build a Christian school for girls near the heathen school attended by boys. Then, as far as a medical department for the mission is concerned, the priest has a small medicine chest in his straw-covered hut near his poverty-stricken chapel. The Protestant mission has a number of catechists and about 40 women catechists to whom they can pay 25 francs (about \$5.00) a month for salaries. For the Catholic priest a few farmers attend to this important work as a little side issue. To inaugurate a wandering apostleship by the use of instructed men (and such are willing) is impossible even though they

³⁰ MC, 45, 134.

ask only the barest necessity. The Protestants have a well developed successful system in this work also, and can pay for those engaged. Cadar closes his report with a tragic statement: "Il est impossible avec le seul viatique alloué par la Propagation de la Foi d'avoir une organisation même élémentaire,"³¹ i. e.: It is impossible to support the most elementary organization with the amount of the allowance made by the Society for the Propagation of the Faith."

According to all this, it is plainly evident that the Catholic mission in Korea is not in the least provided for the work it should do, and if not soon something very substantial is done, it will fall back into helplessness.

4. China

CONTRASTED with these so discouraging admissions and statements, we find that the Catholic mission in China offers quite another, more favorable, view, for which we must give credit to the circumstance, that the Catholic mission in the Flowery Kingdom began in 1582, whilst the Protestants opened their work in 1807, but only began in earnest about 1842. The Catholic mission thus had an advantage of about 225 or 260 years. Of course, we must not fail to consider that these 260 years marked a period of lasting and paralyzing persecutions, and that a freer activity of the Catholic mission began during the 19th century. At all events, the Catholic Church had a great advantage in 1850 with about 330,000 Catholics, and, though a small number of missionaries were in the field, they were seasoned, experienced, and well acquainted with the language, the people, and the country.

Since it was very difficult for the time being for them to penetrate into the interior, the Protestant missionaries concentrated their activity on a more *indirect* work and the Catholics, with their many Christian parishes and sta-

³¹ MC, 1913, 62 ff; 134.

tions, were easily drawn into a more *direct propaganda* and the work of looking after *immediate* needs of souls. In fact, the two missions had taken on an entirely different mode of development. Whereas the Catholic missions (1911) with 1,431,258 Catholics, mostly of the lower classes, made a powerful advance of about a million souls, the Protestants (1912) had about 324,819 baptized,³² but they also created a great work in *schools* and the *press*, through which means they obtained a lasting, powerful influence among the educated classes and a great asset for the future. The main work is done by Americans and the English, because the Anglo-Saxons at once saw the important future of China. "What the Americans and the English do to obtain a determining influence in the transformation of the Chinese character and to guide the eventual changes of Chinese culture as far as possible into such paths as will make it the recipient of Anglo-Saxon culture, is really wonderful. With that quick insight into the practical and political value of things, with that determined national spirit of sacrifice that we must admire with a sad envy, they have found the right point of vantage to impose their full influence upon the development of Chinese political and cultural reforms; and that point of vantage was the organizing of the entire educational system. Here the English and Americans get in their work and characteristically they simply make a most thorough use of the existing English and American missions."³³ The 2526 common schools and the 590 high schools have, all told, 79,823 pupils.³⁴ Spread over all the provinces along the coast from Kwangtung up to Manchuria and in the most important inland provinces, (Shansi, Hunan, Hupe, Szechuan) the Protes-

³² EMM, 1911, 26; Missionary Review of the World, 1911, 775.

³³ Paul Rohrbach, *Deutsche Kulturaufgaben in China*. Berlin-Schöneberg, 1910, 41.

³⁴ Warneck, *Abriss*, 491.

tants have 15 splendidly equipped high schools,³⁵ and in conjunction with these they have seminaries and other schools for theology, medicine, and teachers. Fourteen of these high schools are under control of Americans, and only one of them is conducted by an English mission.³⁶ The missionaries of the Basel and the Berlin Mission Society and of the independent Protestant Mission Society, have several schools in Kwangtung and Tsingtao, but they cannot equip their schools with the same lavish expenditure as is done by the Americans.

In many cases the building up of a well-organized school system was made possible by the union of several mission societies and the high schools of these consolidations in Peking-Tungchou (Pechili), Tsinanfu (Shantung), Nanking (Kiangsu), Chingtu (Szechuan), are the most influential and noted.³⁷ Nine common high schools for boys, two academies for girls, six theological, and as many medical schools, were thus brought to a flourishing condition. In 1888 the Methodists founded the Nanking Christian College, since (in 1906) eliminated by combining with other colleges. In 1911 it had an income of \$12,000, and comprised a faculty of 9 missionaries with 30 Chinese gradu-

³⁵ Nearly corresponding with our colleges, but in some instances going a little further than these by teaching law and political science. Some of these "colleges," it is true, according to the complaint of the Protestant Missionary Goucher, in the *IRM*, 1912, 134, are not deserving of the name of "higher schools."

³⁶ *Missionary Review*, 1912, 73. The institutions in British Hongkong are likely not added in the above. St. Stephen's College of the Anglican Church Mission in Hongkong is in existence hardly 10 years and has 190 pupils, whose payments of school fees entirely support the college. For the addition of a new wing the parents of the boys and friends of the college gathered \$35,000. *Ostasiat. Lloyd*, No. 4, January 27, 1911, 19. Besides, there is in Hongkong another, called "Saviour's College," and "Queen's College," founded in 1861, that numbered in 1908, 1500 (!) pupils. Rohrbach, "Deutschland in China voran!" *Berlin-Schöneberg*, 1912, 47 f.

³⁷ *China Mission Year Book*, 1911, 138, 188. Smith-Oehler "Das neue China," *Basel*, 1909, 171.

ates, and 400 students. Not a little effect is had in drawing pupils by their rich equipment in their chemical, physical, biological, and geological laboratories, and in the opportunity offered for literary advancement in the debating societies, where the members may become acquainted with parliamentary procedure and practical oratory.³⁸ To pay the expenses three American Mission Societies (American Board, Methodists, Disciples of Christ) each gave \$3000, and each of them supports 4 foreign professors. At the same time they are working for a fund of \$570,000, of which amount they had in 1912 already gathered \$135,000.³⁹

The Christian College in Canton, that in 1912 comprised 11 schools and had 428 pupils, with 21 American and 12 Chinese teachers, and possesses about 60 acres of ground, had \$255,000 cash on hand and the running expenses were computed at \$52,000.⁴⁰ The number of medical schools, amongst which the Peking Union Medical College since 1906 has the approval of the state, is 15, and later data give 16. On the agreement and conclusions of a conference of mission physicians in January, 1913, they intend to concentrate their whole energy upon the erection and full equipment of medical colleges at Mukden, Peking, Tsinanfu, Chingtu, Hankau, Nanking-Hangchau, Fuchau, and Canton.⁴¹

In Taiyuen, the capital of Shansi, the Protestant mission, on the advice of the prominent Missionary Dr. Timothy Richard, did not claim any reimbursement for its losses during the Boxer troubles in 1900, but then received, for 10 years, an annual subvention of \$50,000, from the Chinese Government, for the erection of a college that soon after, by an Imperial edict of September 2, 1905, was brought into consolidation with the state high schools that

³⁸ *Missionary Intelligencer*, 1911, 229, 380.

³⁹ *International Review of Missions*, 1913, 21.

⁴⁰ *Ostasiast. Lloyd*, No. 4, January 28, 1910, 91.

⁴¹ *Aus der Werkstatt des Missionars*, Berlin-Lichterfelde, 1913,

were ordered built in every province. Even after the stipulated time of ten years' control by the missions, most of the English professors were retained.⁴²

America acted with even a farther view to the future. The U. S. Government agreed with China that, of the indemnity to be paid to the Union, \$250,000 could be expended annually from 1900 on for the maintenance of Chinese students in the United States and for those who studied at the preparatory school erected for them in Peking (Tsing Hwa Yuan Academy), where 10 American men and 8 women are engaged as teachers, for about 500 pupils. At present there are over 700 Chinese students in the U. S., and the number grows by 50 every year.⁴³ It is much to be feared that these young men, at least many of them, who will guide the destinies of China, will *not* be Christians, but yet, they will be filled with Protestant ideas and with bias and dislike against the Catholic Church.

Not satisfied with all these projects the ever-busy Anglo-Saxon missionary mind has persuaded the leading English, American, and Canadian Universities of Oxford, Cambridge, London, Harvard, Columbia, California, and Toronto to unite in establishing a complete Chinese University in Hankau (Hupe), to which all the Protestant missions could send their pupils. An active committee of representative British, American, Canadian, and Chinese

⁴² China Mission Year Book, 1911, 111. Missionary Review, 1911, 551, 762. When Timothy Richard returned to China from England, in November, 1910, he was invited to visit the Province Parliament of Shansi and was received with highest honors. Not less than 25 graduates of these institutes have made further studies in England. *Ostasiat. Lloyd*, No. 18, May 4, 1906, 829. Mission Year Book, 1911, 116.

⁴³ Missionary Review, 1911, 550; 1912, 45. The educational failures of Americans are not especially adapted to strengthen confidence in their pedagogical prowess. The American Ambassador himself remarked that the Chinese returning from America and entering influential positions were a disappointment to their teachers. They are greater adepts at the extortion of money than were the old officials. 87th Annual Report of the Berlin Mission Society, Berlin, 1911, 118.

men has been appointed,⁴⁴ yet it would appear that the execution of this plan will meet with difficulties. At the new British Government University in Hongkong, that, not just formally, yet in fact is a great support to the Protestant cause, there are two Protestant homes for students, but the means to erect one for Catholic students have not yet been forthcoming.

Another very certain method to attain the education of the better classes is the establishment of the Y. M. C. A. These already exist in about 20 of the main sea coast and trading centers of China, and in 1912 they received over \$500,000 for their large well equipped buildings.⁴⁵ A clearly perceptible, and at the same time instructive, idea of the workings of the Y. M. C. A. can be gleaned from the report of the "Schanghaier Nachrichten" on the most important branch at Shanghai, a branch that has about 2000 members. I feel that, notwithstanding the length of the report, I must give the greater part of it right here.⁴⁶

"The society has an entirely Christian character and tendencies,⁴⁷ but it does not stop at the simple exercise of these aims for the benefit of young men, but reaches over into other domains and also into *politics*. It will take up members that are not "as yet" Christians, and, since the association takes up everything that is modern and so appears, it has in Shanghai, where its development is greatest, a membership of nearly a thousand (today, nearly 2000) members. These are recruited from the more or less educated younger set of Chinese, particularly, the students and business men, but also from among the physicians, clergymen, bookkeepers, bankers and men of letters, etc., of these members *barely a ninth part are really Christians*. So they number as members the most varied, all-embracing,

⁴⁴ Witte, *Die Wunderwelt des Ostens*, Berlin, 1911, 91, f.

⁴⁵ *International Review of Missions*, 1913, 23.

⁴⁶ *Schanghaier Nachrichten*, No. 35, September 2, 1910, 270.

⁴⁷ The word "Christian" is omitted in the Chinese title of the society. *AMZ*, 1910, 404. The italics are mine.

representative class of the *almost radically progressive, young China*. This association, fully independent, a purely Chinese organization, takes its place as such among the Y. M. C. A. of all other countries.⁴⁸ No strangers are permitted to have any say in the association. In its own self-consciousness there is, however, no spirit of antagonism against outsiders; their leaders are all fervently patriotic; but without being aware of it, they are under the influence of the American mission, or, because of their college days spent in America, they are more or less *denationalized* and filled with American ideals. To gain the religious ends sought for in the association they make the most of their Memorial Hall of Martyrs, where every Sunday, and at times also on weekdays, they have religious services. Bible classes are very assiduously given." The schools of the association, day schools, college-preparatory, and night schools were attended, it is said, by over 400 pupils. (Now their number is over 600.) "The physical culture classes are especially well attended, and are under supervision of a physical director from the United States. A gymnasium in their building, fitted out with all the necessary gymnastical apparatus, a fine bath, playgrounds, and the like are for the free use of all the members. A beginning was made to give a two years' course in gymnastics to prepare teachers, who will gradually be supplied to all the schools in China. Good services are rendered the members by an employment office.⁴⁹ In addition to all this, the associa-

⁴⁸ The objective aim is, to make the society entirely national and independent. In Shanghai only 3 among 52 attendants and officers are foreigners. Mission Year Book, 1911, 408. Financially, these societies are striving to become self-supporting. The Shanghai Association succeeded in obtaining \$25,000 in one year. The whole affair impresses the people; they see that they receive something for their money, and therefore are willing to pay their dues, amounting to \$12.00 per year. Missionary Review, 1911, 563. Mission Year Book, 1911, 409, AMZ, 1910, 404.

⁴⁹ Foreign helpers are provided for many things, and these, as a matter of course, are Americans. Thus the association recently

tion takes special care of all students going into foreign countries. These young men, strange to the world, are helped so that they need not worry about preparations. On their arrival in strange places they find that they can make splendid use of their connections with the association. The Chinese student who nowadays goes to America does not feel himself strange. An unbroken stream of Y. M. C. A. men is going back and forth. English has become the second language for all the members. These people often do not even know the Chinese name for Germany. They do know the English name. With a series of splendid social affairs, lectures, concerts, readings, with their banquets and receptions—such as those held at the time of the Opium Conference—the fetes on the arrival of some prominent personage, the Y. M. C. A. is really the great center of the social life of Chinese Shanghai.” In 1913 they began the erection of a new large addition to the building, and a “Friend from America” sent them 100,000 Mexican dollars.⁵⁰

Besides this the association shows a great literary activity, to which we had better give notice right here in connection with our points on literature and the press. In this field the Protestant mission is not less active than in the systematic school propaganda, and rightly so, as they see that thus a sort of Christian sentiment and atmosphere can gradually be nurtured among the better classes. In 1910 the Young Men’s Association published 7000 copies of a much-read monthly magazine, “China’s Young Men,” 17 new books, tracts, and leaflets, in all about 33,500 copies with about 1,330,500 pages of matter.⁵¹ Then, the nine Tract Societies, that every year receive a great aid from the main London Tract Society, printed 7,677,896

provided employment for nine foreign teachers by obtaining positions for them in the state schools at Tientsin. (Mission Year Book, 1911, 410.)

⁵⁰ Schanghaier Nachrichten 1913, 419.

⁵¹ Mission Year Book, 1911, 415.

tracts in one year. In the meanwhile from here, up to 1909, almost 44 million Bibles or parts of the Bible were distributed.⁵²

The most important work has been done by the *Christian Literary Society*, organized in 1887 at Shanghai, and working under the direction of the already mentioned Timothy Richard. This society publishes, not only religious books and pamphlets, but also such of a historical, philosophical, and scientific character; then, also, a monthly magazine of general interest, *Kung Pao*, with 2300, a religious monthly, *Hui Pao*, with 6000 subscribers, among whom we find at least 2500 officials, and it is sent to all the viceroys of the country. Each of the two European editors have several Chinese collaborators.⁵³ In the year 1910 this society published 29 books and 3 tracts.⁵⁴ The greater number of these publications appear in the Shanghai Presbyterian Publishing House, from whose press nearly 2 million Chinese and 113,200 English publications, with a total of 113,800,000 pages, were sent out in the year 1908. The expenses of this immense work are partly paid by the income of the mission and partly by societies in Scotland and England. The expenditures of the year 1913 amounted to over \$65,000. Of late a new department has been added, that has as its sole object the work of influencing the entire Chinese press. Even up to the present the *Ta Tung Pao*

⁵² Mission Year Book, 1911, 379, 387. About the different translations of the Bible, the Year Book gives data 1911, 388. Bishop Schereschewsky of the Protestant Episcopal Church, († 1906) a convert from Judaism, finished a translation in the so-called lower Wenli, although paralyzed and able to operate a typewriter with only one finger. This publication first appeared in Roman and then in Chinese print. AMZ. 1907, 101. A really satisfactory Chinese translation of the Bible has not, as yet, been produced; and it can only be done by talented Chinese who have been able to grasp the spirit of the Holy Scriptures.

⁵³ China Mission Year Book, 1911, 393, in which also the titles of the works are given.

⁵⁴ AMZ, 1903, 167; 1907, 537; 1910, 408.

sent its articles to other papers and these copied them quite freely.⁵⁵ The Methodist Publishing House in Shanghai also is acknowledged as very prolific.⁵⁶

How far the medical mission of the Protestants extends its work among the Chinese, because it is so well aided financially, can be seen by the fact, that in 1910 it had 170 hospitals, 151 dispensaries, 258 physicians and 130 female doctors, who cared for 312,480 sick in their hospitals, besides 1,021,002 patients that were cared for in their homes.⁵⁷ For the education of native doctors, everything possible is done in the 16 medical schools under Protestant control. This is of great benefit to the whole country, and at the same time the widest sympathies are aroused for the good Samaritans, and, of course, Protestantism is sure to gain the strongest advocates and helpers among these men sent out from their medical schools.⁵⁸

"We are now considered the friends of the people," reports a medical mission in Mukden, "all classes of the population have confidence in us and we are asked for advice on all possible matters. Most influential personages of the official world are our best friends, and the medical work of the mission is not confined to Mukden, but is spread out to about ten other centers of the surrounding territory."⁵⁹

⁵⁵ Schanghaier Nachrichten 1913, 378.

⁵⁶ AMZ, 1910, 409; 1907, 537.

⁵⁷ China Mission Year Book, 1911, General Statistics.

⁵⁸ In Mukden (Manchuria) the Protestant mission received a great tract of land for the erection of a medical college, and the viceroy gave a contribution of \$2000 each year for 10 years. Chinese friends contributed over \$2300 in about 2 months, and the Chinese Christian parishes raised about \$10,000, with the promise of further aid in the future. (EMM, 1911, 191.) And so also in other localities the Protestants know how to make friends and obtain the help of the Chinese population. In many instances, even in the far Kwangsi, it has been found possible to make the mission hospitals self-supporting. (AMZ, 1908, 146.)

⁵⁹ EMM, 1909, 310.

How this young Protestant mission has overreached and outdone the Catholic mission, over two and a half centuries older, in the greater number of provinces, can be seen by showing the foreign personnel as tabulated by the comparative statistic given by the Protestant reports in the *International Review of the Missions*, 1912, 299. This statistic comprises the entire foreign mission personnel (that is, among Catholics the priests, lay Brothers and Sisters), only no account is taken among Protestants of the women of the mission.⁶⁰

	Catholics	Protestants
Mongolia and Ili.....	142	?
Manchuria	72	85
Pechili	261	233
Shantung.....	228	201
Honan.....	68	138
Shansi.....	63	123
Shensi.....	98	69
Kansu.....	34	34
Yunan, with Thibet.....	64	31
Kweichau	53	18
Szechuan.....	200	278
Hunan.....	37	164
Hupe.....	135	199
Kiangnan.....	340	459
Kiangsi.....	90	140
Chekiang	77	223
Fukien	90	291
Kwangsi.....	39	38
Kwangtung.....	124	276
	2115	3000

This shows a superiority of 885 in the number of Protestant missionaries for the province mentioned. Thomas Cochrane, the author of this statistic, makes mention that it is of an older date, that the women working in the missions are not counted. Considering that the data of the Catholic missions are mostly taken from the years 1910 and 1911, we find that the conditions are even more un-

⁶⁰ The territory of the Milan Missionaries in Kwangtung, belonging to the Vicariate of Hongkong, is not added, as the number of missionaries engaged in the inland is not known to me.

favorable than the figures would show.⁶¹ Unless there be a very early adding of new forces by the orders and mission societies, the advantage now gained by the Protestants, will grow considerably within the next few years. The conditions are most serious in the provinces of Shansi, Honan, Hupe, Hunan, Kiangsi, Kiangnan Chekiang, Fukiën, Kwangtung, and Szechuan.⁶²

The foreign mission workers of both sides, as far as known, stand in this proportion: to 2340 Catholics there are 4940 Protestants. As to the natives, the number stands in favor of the Catholics, as they command about 15,195, all told, of catechists and helpers, both men and women, and the Protestants have about 12,080. However, this advantage of about 3000, will not remain so, as the Protestants are making almost desperate efforts, and the Catholics will be forced to work most energetically to retain the small advantage they can claim today. In fact,

⁶¹ We may concede that a little advantage in numbers gained by the Protestants, does not create a great gain for them. The Catholic missionary mostly has the advantage of a better theological training, and then, untrammelled by the care of a family, he can give his entire time and energy to his work. On that account, all other things being equal, he is able to do more work. On the other hand, the work of the priests demands much more detailed application. A great difference in the number of workers dare not be allowed by those of the mission societies that have the responsibility to look after these things, otherwise they will fail in their duty to God and the Church. If the orders and mission societies are unable to cope with these conditions with what means they have, they must do all in their power to provide new forces to do the work.

⁶² The Hongkong Regional Synod of 1909 (*Acta et Decreta*, p. 36) makes a special mention of the Decree of the Propaganda from September 1, 1881, when it says: "Cum particularis aliqua Missio Ordini seu Instituto Religioso a S. Congr. de Propaganda Fide commendatur, onus assumit idem Ordo vel Institutum sufficientem numerum suorum Religiosorum ad Missionem designatam mittendi, tum ad curam animarum in Christianitatibus jam existentibus exercendam, tum ad fidem inter Infideles praedicandam."

the China Mission Year Book of 1913 gives the number of foreign mission workers at 5171 and natives at 15,953.⁶³

With regard to the *care for the sick*, the Catholic mission, in all those points where greater financial aid was needed, also has been outdone by the Protestants. Against 150 Protestant hospitals, the Catholics have 97. The Protestants have 151 dispensaries, while the statistics of Streit give 427 Catholic dispensaries. However, the great number of Catholic dispensaries as given shows that there are included many small Chinese dispensaries, as in some vicariates there are mentioned even up to 86 dispensaries in one district. The dispensaries in charge of the Catholics, that are equipped according to European ideas, will probably not exceed 80 or 100.

In the matter of *schools*, the Catholic mission in China is in the lead. In 1911 the number given was 6875 common schools, with 126,174 pupils, and 157 higher schools, with 6545 pupils of both sexes. Yet, many of these schools are merely catechism schools, and in these, at best, a little instruction is given in writing and reading. And the so-called higher schools, are, in the end, only common schools, in which children are taught the writing of Chinese and are led to read the works of Confucius; or they may be language schools, where French and English, but no mathematics and natural sciences, are taught. We have only 5 or 6 schools that can compare with the 15 colleges in charge of Protestants. Even the mission of the Jesuits in Kiangnan, that has splendid institutions in and near Shanghai, is in this respect overshadowed by the Protestants. Such is the complaint⁶⁴ of Father Servièrre, S.J. The only exception made are the institutes in Shanghai. A report from the province of Fukien, where until 1913 no higher Catholic schools were established, shows most plainly the evil results of such lack of schools. The 30 Chinese schools

⁶³ Witte, *Ostasien und Europa*, Tübingen, 1914, 178. On Catholic statistics see: ZM, 1912, 212 ff.

⁶⁴ Servièrre, S. J. *Croquis De Chine*, Paris 1912, 158.

under state control are all entirely in charge of Protestant teachers from the colleges of Fuchau and Amoy, and naturally the pupils are educated in a spirit quite antagonistic to the Catholic Church.⁶⁵ We have as yet nothing at all to compete with the Y. M. C. A.

Something like Catholic activity has developed in the last years, fostered by educated Chinese Catholics in several important cities. They arrange lectures, edit a paper, and send out quite a number of pamphlets and leaflets to present our faith and Catholic ideals, and at the same time, actively to counteract the attempted rehabilitation of Confucianism in the new Chinese Constitution.⁶⁶

A review of the *real literary* work of the Catholics is now in place. The number of printing establishments in charge of the Catholic missions is at least about 20; among them are those of the Jesuits in Sikawei and Hokienfu, of the Parisian Missionaries in Hongkong, of the Lazarists in Peking, and of the Fathers of the Divine Word in Yenchowfu. These are prominent because of the number and importance of the publications they produce. Of seven establishments, we know that they produced 458,090 copies within a given year. The work done by the Parisians in Hongkong, the Fathers of the Divine Word and other smaller establishments, is not mentioned; we may judge, however, that there were some 400,000 copies of different classes of work printed. In this number are included the European works that were printed. To go on with the comparisons we need only state that the Methodists dispensed over two million different copies from their plant in Shanghai. We need not say more about the achievements of this class of work of the Catholic missions.

To be just, we must say this: The class of printing embodied chiefly works of an ascetical-religious character, as could be expected from men as earnestly intent upon

⁶⁵ El Correo Sino-Annamita, 1906, 70 ff.

⁶⁶ Beilage Zur "Germania," November 18, 1913. ZM, 1914, 46.

the care of the souls intrusted to them as are the Catholic missionaries.

In the publishing and production of profane literature of China, the Protestants could boast that they had, until the seventies of the 19th century, taken over the heirlooms of the Jesuits of old, and had held the field against all comers. In the meanwhile the "new" Jesuits, who had again taken up the work in the last thirty years, had progressed so far that they could take up anew the work and the traditions of their predecessors. These Jesuits, with Zottoli, Couvreur, and Wieger as leaders, deserve all thanks for the publication of Chinese literature and other works, by the aid of which it became possible for the missionaries to gain a deep insight into the language and spirit of the Chinese. The Catholic press, (periodicals, papers, magazines, and the like), has been able of late to show some progress, and at present there are four papers, of which one, published by the Society for Catholic Action in Peking, is a daily, and two monthlies.⁶⁷ In the wide and important field of Chinese literature for schools, the Catholics have done next to nothing, and in consequence, Protestant literature has full sway, a bitter fact that shows its evil results particularly in the domain of history. As long as the most pressing needs in this field are not cared for, there is no hope that any far reaching undertakings in the way of literature and belles-lettres will be taken up, although a great number of European non and anti-Catholic novels and romances—among them Zola—have been translated into Chinese.

So we come now to state the sad result, that we find Catholics badly provided in the number of foreign missionaries, in the school system, in the press, in the medical mission, and we see Protestants away ahead in the work of educating native physicians, and probably they have now forged ahead of us in the number of native helpers. Only in the number of members are the Catholics able to say, for the time being, that they have more than the Protestants. This

⁶⁷ ZM, 1914, 49.

ever-growing superiority of Protestants in number of helpers and in the financial aid received will make itself felt here just as it did in Japan. And the more so, since of late they have made their battle cry: *More direct Mission work!* This is, more directly religious work. And, no doubt, they will find the men and the means without the necessity of making their school work suffer.

On the part of the Catholic mission, it is evident that it cannot with any success take up, beside the direct mission work, the other work of higher schools, the press, and caring for the sick, since there is a telling lack of men and means. In Japan and Korea great things are at stake, in China the stake is enormous. Shall the work done in China during centuries, done with the shedding of so much martyr blood during bitter persecutions, in the end prove fruitless, because the Church of the world, the great Catholic Church, her missionary orders, her mission societies, her priests and her many lay children, have not had enough of foresight and active energy to give the necessary means to strengthen the position of the Church in a country of 400 million?⁶⁸

5. French Indo China

FRENCH INDO CHINA is today the only mission country in which the Catholic mission is free, so to say, from the competition with Protestants. The French Protestants are more than occupied with their other missions, particularly in Madagascar, but they are doing a great work compared to their number (662,000). They have a small mission in

⁶⁸ The bishops of China, on occasion of a very important school conference in the beginning of 1914, have made plans for a far reaching betterment of the Catholic school and press activity. It now becomes the duty of Catholic Christianity to provide them with men and helpers, and, of course, with every possible financial aid to accomplish the good and immense work of making China Catholic.

Songkone (Laos).⁶⁹ The Anglo-Saxon missionaries were not permitted to enter by the French Government, on account of political reasons. But in 1912 two emissaries of the Christian Mission Alliance from New York were allowed to begin their work⁷⁰ at Touraine, so that now there is an opening for the Protestant missions.

The Catholic missions of the Parisian Mission Fathers and the Dominicans have been laboring under great difficulties, and until the occupation of Tonkin (1886) they had to bear the brunt of many bloody persecutions. But the missionaries—1912, 442 foreign, 675 native priests, 70 foreign lay Brothers and 212 foreign and 2973 native Sisters and 1892 catechists—have gathered about them 993,516 Catholics and more than 11,000 catechumens.⁷¹ Sad to say, the necessary means to keep up the work is not sent to the vicars apostolic and mission prefects and so they have been forced to give up their work in a number of places. In North Cochin China, Bishop Allys had to reduce the number of seminarians already preparing for the priesthood, by one half.⁷² And so it happens that not a single mission can show any noteworthy results in the conversion of heathens, and the annual growth of the number of Christians (30—36,000) is mostly due to the natural growth in the Catholic families.

Then, too, the school system in the missions is poorly developed. The statistics give 10 middle class schools for 5 vicariates, and in 1912 there were seven vicariates that did not have such schools (abstracting the seminaries for boys). The 2115 common schools of the Parisian Missionaries are attended by 63,878 children, but from the reports it is hard to tell how many of these schools are only catechism schools. The vicariates east of the Red River seem not to have any schools at all.

⁶⁹ *Annuaire Général de l'Indochine*, Hanoi, 1912, 290.

⁷⁰ *Evangel. Missionen*, 1912, 263.

⁷¹ MC, 1911, 302.

⁷² ZM, 1913, 217.

The printing establishments of the Parisian Missionaries have sent out several hundred works that mostly serve the direct aim of the mission. The same mission society has been able to produce a fine array of linguistic works. But as to periodicals, there is here a lamentable deficiency. In Cochin China there are 10, in Hanoi 12 French periodicals, and barely one of them gives any evidence of a disposition to help along the Catholic cause. In Saigon alone, a weekly is edited by the Parisians.⁷³ Far more important are the accomplishments in the line of charitable work, in a region so often visited by floods and famine. There are in control of the missions, 117 orphanages, with 6787 orphans, and 67 hospitals. But even that cannot hide the deplorable condition of the school system and the press, from which we must expect the work of making our Christians strong and self-dependent and able to withstand the evil influences with which they must necessarily come in contact. Were it not more worthy of our Catholic missions to work to best advantage in these things on their own initiative instead of ever waiting until an attack on these lines by Protestantism makes us take it up, and then finds us limping along in the rear, trying to keep up with the sects. Of course, this must be made clear: if this work is to be done, and done as it should be, then the entire Catholic world must wake up, and begin to take an interest in these most important movements. Our missionaries in the many mission lands will only be able to make a good showing in the matter of schools and press, and the spread of Catholic and other literature, if all will do what they possibly can to help the cause.

6. Siam

It will soon be three hundred years since the Catholic missions have initiated their work in Siam. All the crises that had to be gone through by the apostolate to the heathens

⁷³ ZM, 1913, 222.

in the 17th and 18th centuries, had to be suffered by these missions.⁷⁴ In 1809 only one solitary missionary was left in Siam, a Parisian, and it took several decades before the means could be found slowly and painfully to begin the work anew. The Protestants opened their mission in 1840. At present they have 96 foreign missionaries, among them 41 women, 177 native helpers, and they have now, as fruit of their work, 5220 communicants and 17,200 adherents. The Catholic mission has 45 priests, 18 lay Brothers, 35 Sisters, a total of 98, all foreigners, 21 native priests, 21 catechists, 87 Sisters, that is only 129 native helpers. The number of Catholics is 24,025, and additions come very slowly. It needs no prophetic vision to see that it will not be a long time before the Protestants will be in the lead here, as in so many places, if men and means are not found to give new strength and a new impetus to the work of these missions.

7. Dutch India

DURING the time that Portugal had its best colonial days, the Sunda Islands were a thriving Catholic field of mission work and mission glory, but Holland put a sudden and sad end to it all, in the 17th century. Only here and there at Flores and Timor were there small vestiges of the past, that had remained of the faith preached there in better days. About 1808 the first Catholic missionaries were again permitted to enter, yet they were as much as possible held away from any places that had given foothold to Protestantism. Worse than all this intolerance, however, was the lack of missionaries for this field, taken in hand 1859 by the Jesuits of Holland, who had also to care for the spiritual needs and the needs of the schools of numerous Europeans in these parts. The Vicar of Batavia at that time, Msgr. Luypen, put an end to this dire lack of men and called three other orders into this immense mission field.

⁷⁴ On this, see ZM, 1913, 155.

From that time on the Catholic Church in Insulinde had a more numerous corps of workers at its command for the missions in the interior. In 1912 there were about 158 foreign mission workers (82 priests, 39 Brothers and scholastics, and 46 Sisters) and over 140 catechists. But the Protestant mission, though not so strongly provided, still had 295 mission workers, to whom we must add 194 women missionaries. (1909).⁷⁵ Yet, it is very doubtful if it will be possible to overcome the great advantage gained in converts to Protestantism, in the meanwhile.

The total number of Protestants in Dutch India, is about 517,000, and of these 238,000 are in the lately opened districts; whereas the number of Catholics, even adding those of Portuguese Timor and British North Borneo, will hardly exceed 55,000.⁷⁶

The school system of this great district has made wonderful progress, but, alas, without any important part being taken by the Catholic mission in the development. The state schools at the end of 1910 numbered 1020, with 150,296 pupils. As to the school system of the Protestant mission, no exact data are available. This much is certain, that of the 1985 private schools that received, in 1911, state aid to the amount of \$250,000,⁷⁷ the greater number were Protestant mission schools. According to the statistical Atlas, the latter, in 1909, numbered 1039, with about 60,300 pupils. To this the Catholic missions can oppose between 90 and 100 schools for the natives, truly a pitiable showing. There are three colleges for Catholic teachers, but it will take almost superhuman effort if the Catholics

⁷⁵ ZM, 1913, 308; Statistical Atlas, 63.

⁷⁶ ZM, 1913, 315. The number of baptized in Timor (Portuguese) is probably more than 4500. In giving the number from Batavia, those of Sumatra and Timor were inadvertently added again. This difference may be equalized by the greater number not correctly given as to Portuguese Timor. According to Warneck, "Abriss," 461, the number of native Catholics given by the latest census of the Government for the whole of Dutch India, is only 30,700.

⁷⁷ ZM, 1913, 317.

are not to be entirely swamped by the ever increasing state and Protestant mission schools.

To speak again of British North Borneo, we can state that the Protestant missions have 19 main stations and 7980 Christians; the Mill Hill Mission Fathers have 14 stations and 3017 (at present, 1914, about 4000) Catholics. The hands of these Catholic missionaries are tied by the most bitter poverty, while the Anglicans and Methodists have abundant financial aid, so that they can prosecute their work with vigor.⁷⁸

Note. The translator had the pleasure of meeting Rev. Alois Hopfgartner, one of the Mill Hill Fathers of this North Borneo Mission. This Father says the work and the difficulties all would be easy to bear, but the general apathy and noninterest of Catholics works like a deadening paralysis. It costs only 70 to 80 dollars annually to support a catechist, and a good catechist can, in many things, do the work of a priest. But he must be supported.

8. India and British Farther India

CATHOLIC missionaries began their work of Christianizing the people of India more than four hundred years ago, but were hindered in almost every possible way by persecutions, colonial wars, ritualistic controversies, the suppression of the Jesuit Order, the after effects of the French Revolution and the Goanese Schism. The Protestant mission can look back upon an activity of about 200 years.

The relative strength of the two missions is seen from the following general indications:⁷⁹ There are about two and a half million Catholics and 95,358 catechumens; the Protestants, in 1911 had about 1,617,617 adherents, of

⁷⁸ St. Joseph's Advocate, 1911, 490.

⁷⁹ Madras Directory, 1913, 424. KM, 1913, 166; 1912, 236; ZM, 1911, 315; AMZ, 1913, 214 ff. Statistical Atlas 63. Politically, Ceylon is under a separate British rule. Since, however, we are here dealing with missions, it is included in the data of East India.

which more than 500,000 were not yet baptized. While the Catholics have a foreign strength of perhaps 4000 priests, Brothers, and Sisters and 3616 Indian priests and catechists, besides 2000 Indian Sisters, giving their time to the conversion of the natives, the Protestants have at their disposition a foreign army of 4877 members,⁸⁰ among them 1308 women missionaries, and over 36,555 Indian mission helpers. Against a total of 13,034 Protestant schools, with 511,920 pupils, we have only 4116 Catholic schools, with 250,400 pupils. The 55 Catholic seminaries, with 1889 candidates, are outstripped by far in a quantitative way by the Protestants, who have 148 seminaries and 3823 candidates. In British India there are 40 Protestant colleges for the natives, whilst the Catholics have only 8. Only 68 periodicals are published by Catholics, in the whole of India, as reported by the "Kirchliches Handbuch" (1913, 442), while in Madras alone there are 85 non-Catholic publications, most of which are edited by the Protestant missionaries. According to the Kirchliches Handbuch there are 18 large Catholic printing establishments, and the Statistical Atlas (Page 94) credits the Protestants with 27 in India. One main reason why the literary work of Catholics in India is so very backward, is given in the following report of KM, 1911, 239, from the Madura Mission:

"The Tamul Messenger" for the people can keep up its publication only because the gray-haired, venerable Bishop, Msgr. Barthe, himself, annually collects the necessary sum. The "Lives of The Saints" and "The Monthly Instructions" were forced to discontinue publication because of lack of funds. It is a desperately difficult matter under conditions such as these, to keep up any press endeavor."

⁸⁰ It is worthy of mention that in British India more than half the Indian Protestants are in close relation with the American Protestant missions. AMZ, 1913, 218.

It is not surprising, then, to hear that in British India, as the Government Census reports, there has been an increase, during the decade from 1901-1911, among Protestants of 49.5% and among Catholics only of 25.2%. The Government Census has some inaccuracies, as it gives for 1911, 67,784 Catholics less than reported by Church Statistics, and among Protestants the shortage was 112,973. If, however, we use the figures for 1901, as well as those for 1911, as reported by the Church Census, the increase among Catholics is even less than 23%. This means that, if the Protestant increase keeps up at its present ratio, they will not only have equaled, but will outnumber the Catholics in a few years. To a certain degree this has already taken place, if we accept the figures of the Government Census for British India, not figuring Ceylon. If we deduct the 413,134 so-called Thomas Christians, in union with the Church of Rome, and following the Syrian rite, whose forbears in the 16th and 17th centuries were converted to the Church, not from paganism but from schism, we will have about 1,394,000 Catholics of Latin rite against 1,442,000 Protestants, and only in 1901 we could claim 1,222,000 Catholics against 970,000 Protestants.⁸¹ This computation may be open to criticism, since the greater number rated as Catholics are baptized, whereas nearly a third of the "Protestants" are, as yet, unbaptized, but the figures nevertheless, show what is in store for the Catholic Church if its missions are not enabled to carry on a more energetic activity and extension.

To these general conclusions, I would be permitted to add a few detailed illustrations that I am taking, in the main part, from number VI ("Vorderinden und Britisch-Hinterindien") of my "Heidenmission der Gegenwart," printed at Steyl (1909).

In Ceylon there were (1911) 322,163 Catholics and 69,868 Protestants, yet, as early as 1902 the Protestants had 5 large Protestant dailies, with more Catholic than

⁸¹ AMZ, 1913, 217.

Protestant readers, and though there are several Catholic papers in Colombo and Jaffna that appear once or several times a week, still there is not *a single Catholic daily*, not in Ceylon nor in the whole of British India.⁸² (*Just like in the U. S. A.!*) The schools with government aid, in 1903, were as follows: Catholic schools 363; Methodist schools (Wesleyan) 321; Anglicans 245. Against the 5 higher colleges of the Catholics the Protestants had 16. The increase of Catholics from 1901-1911, according to the Church Census, was 12.08 per cent, the Government Census gives 18%;—for the Protestants the rate of increase given was 13.01% as per the Government Census. The colleges in India, one in charge of the Oblates, at Colombo, then one each in charge of the Jesuits, at Trichinopoli, Calcutta, Bombay, and Mangalore, all are of the highest rating. But these colleges are the only Catholic institutions of the highest class on the Asian Continent (with university grading) for the natives. In Madras for instance, the lack of a college for the Catholics is very much felt, since the Protestants have 3 colleges of second grading and 1 Protestant and 1 government college of first class rating. In the British coast region of the diocese of Hyderabad there is, likewise, no Catholic college to compete with the first class Noble College of the Protestants. Of the two dioceses Vizagapatam and Nagpur, only the latter has a second grade college, while there are 5 non-Catholic colleges of the second grade and 2 of the first class in the one diocese of Vizagapatam. On the southwest coast, in the kingdom of Travancore and Cochin, with a Catholic population of far over 500,000, the Catholics have no college, and there are 5 colleges, two of them entirely Protestant, and the work of university education is entirely in Protestant hands. In Northern India, Lahore is the great center of education and higher life. There and in Sialkot, Agra, Allahabad, and Gorakhpur, you will find important Protestant colleges but not a single Catholic college for the natives.

⁸² The Portuguese in Goa have one daily.

The three dioceses, Agra, Allahabad and Lahore, together had, in 1905, a total of about 56 stations, and the most of these were not working directly for the heathen missions. In the same district there were already in 1902, 150 Protestant mission stations. These reports, not forgetting at the same time the overpowering advantage of Protestants in hospitals, institutions of learning, and common schools, the press and literary activity, give us an idea of how much is at stake for Catholicism in the above mentioned districts. Father Granger, M. P., writing from Birma, makes the statement: "There is hardly a Karen village in which there is not found a school superintended by a Protestant teacher. In view of the fact that we have no teachers, we are simply unable to take up the issue against Protestantism on these lines."⁸³

To make a general statement on conditions as we find them, we must say, that in such places in South India where formerly the missions were attended from Portugal, there is still a greater number of Catholics, but in the provinces of North India, where Protestants and Catholics worked with about equal chances, the Protestant mission has gained a preponderant power.⁸⁴ How very dangerous conditions have grown in North India may be gleaned from the following statistics taken from the KM. 1913, 117:

	Inhabitants	Catholics	Other Christians	Catholics in every 100 Christians
Bengal and Assam	45 500 000	49 014	146 934	25.0
Bihar and Orissa	34 500 000	93 511	136 314	40.7
Birma	12 115 200	60 282	149 799	28.7
Northwest Province	2 196 900	1 439	5 146	21.8
Pandshab	19 975 000	15 581	182 525	7.8
Agra and Oudh	47 182 000	10 698	167 251	6.0
Central India & Berar	13 916 300	11 630	23 067	33.5

⁸³ *Compte Rendu*, 1907, 207.

⁸⁴ Often in former years the government gave the Catholics an unfair deal, and even today there are times when the complaint is raised that the Catholic mission is purposely slighted, but now on the whole, the Catholic missionaries all say that there is a fair treatment shown. (See the 13th annual report of Bettiah, 1913, 41.)

One gleam of pleasant light in this cheerless picture shines out in the Kols mission of the Belgian Jesuits in Chota-Nagpur (Archdiocese of Calcutta). But even they could not meet the too powerful competition of the German Gossner missions and the English Society for Spreading the Gospel, by placing against them man for man, and so it happened that in 1910-1911, the Protestants claimed 95,500 Christians,⁸⁵ but it was made possible for the Jesuits, by the aid of the Catholics of Belgium, to show in 1912, nearly 93,000 baptized besides 53,000 catechumens. Had it not been for the energetic work of the Jesuits in Belgium, in searching for men and help, this success would never have been possible. Of course, the whole strength of the mission had to be concentrated upon the work in Chota-Nagpur, and the next-lying district, Santalistan, was thus exposed to an entirely Protestant mission influence, which enabled them to gather over 20,000 Christians, whilst there are barely any Catholics in that region. It was likewise impossible for the Archbishop to obtain any such adequate help for the work among the women, as is the case among the Protestants, so much more successful in this part of their work. In Calcutta and the immediate neighborhood there were, in 1905, 103 Protestant mission Sisters and 6 preparatory schools for native women helpers. In their 11 academies for girls they had 990 pupils, and 7,600 pupils regularly attended their so-called zenanas.⁸⁶ According to the Madras Directory, 1913, 221, the Catholics have only one school for native girls in Calcutta. Thus even the Archdiocese of Calcutta, with one of the most promising, flourishing missions in Chota-Nagpur, gives evidence, and that with bitter incisiveness, that the equipment of the Catholic Church in India is totally insufficient to cope with the Protestant missions.

⁸⁵ Warneck, *Abriss*, 435.

⁸⁶ Von der Goltz, *Der Dienst der Frau in der christlichen Kirche*, Potsdam, 1914, I, 240.

9. The Oriental Missions

THE so-called Oriental missions comprise the district of the lands under the Crescent reaching from Persia and Arabia over to the Balkans and Egypt.⁸⁷ These missions, in the first place, apply themselves to the schismatic Christians of the Oriental Churches, and then only in a very secondary way to the Mohammedans. The Catholic missions have had very little success among the Orientals since the time of the Crusades. The one exception are the Maronites. In the 19th century there was an awakening, but it did not bring the expected results. The efforts of the religious orders of Latin rite are mostly confined to the work of educating the clergy of the United Greek Church, to the schools, and the care of the sick. Aside from this their work is giving missions to those who are Christians, and attending the regular round of their parochial duties. Abbé Lagier tells us that the nineteen Catholic orders in the region from the Balkans to Persia are working with a force of about 8000 missionaries and Sisters in their different common and higher schools, attended by 150,000 pupils, and they also look after 1,200,000 sick in their hospitals. To all appearances, it would seem that this includes the schools of the United Catholic Greeks, as Father Krose allows only 67,118 pupils for western Asia, while my findings in "*Heidenmission der Gegenwart*" III, 309, show a total of 82,528, including the Balkans. The only really good high school is in the hands of the Jesuits in Beirut. The grand total of native Catholics of both rites, as recorded by the *Atlas Hierarchicus*, may be about 730,000. About half of these

⁸⁷ It will be very pardonable that I become guilty of a little inconsequence by drawing Egypt into the discussion after I have limited it to Asia. But Cairo especially has so great an importance as a Mohammedan center and a future pivotal point for England's power in Asia and Africa, (the railroad center, too, for the lines Cairo, Arabia, Persia, India, Cairo and the Cape,) that I felt myself bound to make due mention of it right here.

⁸⁸ In this number the native clergy and Sisters are probably included.

are descendants of those Orientals brought into communion with the Church of Rome in earlier centuries, and cannot, in full justice, be called the fruits of the work of reunion launched in the 19th and 20th centuries.

The Protestant mission among the Oriental Christians began about the middle of the 19th century and can show most surprising results at this early date, as will be seen by the following statistics:

	Sta- tions		Mission- aries			Natives		Protestants		Schools			Medical Mission	
	Main	Smaller	Ordained	Physicians	Sisters	Ordained	Not Or- dained	Communi- cants	Adherents	Common	Higher	Pupils	Hospitals	Polyclinics
Persia	12	78	26	21	27	43	262	4 210	10 446	109	15	4 265	9	20
Turkey	46	304	70	18	145	91	1355	16 037	58 616	306	71	26 075	18	16
Syria and Palestine	48	122	52	26	195	28	730	4 874	18 374	255	39	15 815	17	28
Bulgaria	4	45	9	—	6	25	45	1 196	5 171	10	5	542	—	—
N'east Africa	39	198	49	16	106	54	764	10 619	37 726	226	36	19 527	9	18
Total	149	747	206	81	479	241	3156	36 936	130 333	906	166	66 225	53	82

The meaning of these numbers may be understood if we study the report of the K.M. 1906, 226, pertaining only to Asia Minor, and there dealing with only *one* mission society. We read:

1. *School Work.* In the year 1850 the American Board of Missions had only 7 elementary schools, with 112 children, in 1860 there were 71 schools, with 2742 children; 1870, 205 schools and 5489 children; 1880, 331 schools and 13,095 children; 1890, 464 schools and 16,990 children; in 1903 they could report 5 colleges for boys and 5 for girls, about 36 boarding schools with academic classes, attended by 2400 boys and girls, and 380 common schools, with 18,600 children, in all, about 21,000 boys and girls attending schools under the auspices of the Protestant Mission Board. To these must be added three Protestant theological

seminaries in Marsivan, Karput, and Marash. These schools on the average, are splendid, well equipped buildings, that prove quite an attraction. With what means this society figures, can be seen from the following calculation of expenditures for an academy for girls in Skutari (opposite Constantinople). In this preliminary calculation there are listed the following requirements considered absolutely necessary: a. a foundation capital of \$250,000; b. \$30,000 for a building for the preparatory classes; c. \$2000 for a building for the servants and help; d. \$5000 for plumbing, bath, etc.; e. \$7000 for heating apparatus; f. a capital for the founding of free scholarships, at \$5000 each, etc. From among the talented pupils they are preparing their native teachers, professors, apothecaries, physicians, and preachers, and some of them are sent to foreign colleges for advanced education. This Mission Association lays the greatest stress upon school work, and in the Orient this is, today, of the very greatest importance. Alongside of this activity there is

2. That of "*Evangelizing*." Up to 1880 the American Board had 100 chapels, in 1900, 133, not counting the 180 halls and rooms rented. This makes 313 so-called places for preaching. Taking all in all, there are hardly 120 Catholic churches; of course, some of them are quite elaborate. In 1903 the American missions had on their lists 13,640 members, and about 45,000 adherents. We may think what we will of the real quality of these Christians, so much is certain, these people are lost to the Catholic Church, and they will carry the spirit of a gradual dissolution more and more deeply into the schismatic centers. Then, we find them adding to this evangelizing

3. *A Great Charitable Work.* The society has at least 8 large orphanages and 5 first-class hospitals, with well trained staffs of nurses and doctors, who all work for the mission, while we Catholics, excepting Smyrna and Brusa, can show only a number of small dispensaries for the poor in all Asia Minor. These, it is true, do an immense lot of

good, but we have not one large hospital. And lastly, we dare not forget to consider

4. *The Work of the Printing Press*, which has grown to monster proportions. The central office has been transferred from Smyrna to Constantinople about 50 years ago. A great staff of educated men, well versed in the spirit of the Orientals and their conceptions, are working incessantly at putting out innumerable writings, large and small, of every description, and the country is flooded with this literature, all non-Catholic—mostly anti-Catholic. A catalogue of the concern shows a list of 150 different works. Every year an average of 10 million pages comes off their press. In 1902, 85,877 copies of different tracts and pamphlets were distributed, and this does not include Bibles. As concerns the Bible, we find that in 1903 there were 72 well-paid agents at work, who were carrying their Bibles and Testaments into every little corner of every district of Asia Minor. In one year 16,554 complete Bibles, 23,975 New Testaments, 60,017 parts of the Bible, all told, 100,546 copies were distributed. Of these the non-Christian natives (Jews and Mohammedans) received 24,000, the Armenians 22,000, the Greeks 7000, the Bulgarians and other Slavs 6000, the Syrians 20,000, the Kopts 20,000, and other Europeans received the balance. From 1836 to 1903, 2,118,569 copies of the Bible and parts of it were distributed, and, naturally, quite a number of them went to Catholics.

It is necessary to keep in mind that this does not cover the entire Protestant propaganda, but only the work of one denomination.

If we consider these points, and then compare the number of men and women engaged in the mission work on part of the Latin rite, as given by the *Atlas Hierarchicus*, 527 foreign and 59 native priests, 595 lay Brothers, 1187 European and native Sisters (the latter likely include those of the Oriental rite) we can not well understand how Catholicism could fall so much to the rear. But the solution

of this riddle comes when we look at Palestine. Here, relatively, more forces have been applied than elsewhere, and they are not in active mission work. Consequently, there is an insufficient force for other fields, and those in the work are compelled to work ever so much harder. From this we see why there are only 5 main stations for the Catholic mission in Persia, for instance, whilst the Protestants have 12.

From the neighboring Mission of Mesopotamia, the superior of the mission writes: "Here (Dshesire), as in Wan, the Protestants have made good use of our helpless condition, brought on by our lack of means, and have developed their institutions, particularly their schools. The most important places in Dshebel-Tur are all supplied with prosperous schools for boys and girls. The teachers, both men and women, are well paid, and are efficient. They hail from the Protestant normal school at Mardin."⁸⁹

Syria, the main bulwark of Catholicism for the surrounding territory in Asia, chiefly received its forces and means from France. Since the outbreak of the persecutions in France, the help from there has greatly diminished, and the results are beginning to show. "The enemies of our religion," writes Father Mattern, S.J., "are ruthlessly taking every advantage of our helplessness, and everywhere they are taking up the positions we had to abandon. In 30 of the villages where we had our schools, for instance, the Protestants have to-day partly taken our place."⁹⁰

In Constantinople there are several middle schools aided by the government and of a Catholic character, but just in the Turkish capital we lack a Catholic university and college that could compare with the splendid Roberts College, to which, of late, there has been added a school of engineering.⁹¹

⁸⁹ KM, 1909, 282.

⁹⁰ KM, 1909, 113.

⁹¹ IRM, 1913, 43.

The number of Catholics in Egypt aggregate almost 90,000, with a personnel of 152 priests, 313 Brothers, 878 native and European Sisters, representing quite a powerful force—but a great number of the priests are engaged in the service of European Catholics and others, and those specifically engaged in mission work have not the necessary means to make their work efficient. And so, again, we are compelled to herald the dreary, heart-breaking story—the rich Protestant missions are gaining the ascendancy. The schismatic Kopts, of whom about 20,250 came over to Rome, are gradually succumbing to Protestant influences. Entirely to the point is the explanation of the Protestant theologian, Julius Boehmer, who claims that the only reason the Catholic missions are failing, is that they are not provided with the financial aid they needs must have to do their work, and he closes his report with the ominous words: “There is no wonder that the efficient and numerous Protestant missionaries are driving the Catholic missionaries back farther.”⁸² The American Presbyterian Mission alone, the greatest of the Protestant missions in Egypt, has 33,000 Christians (11,400 communicants), among them 200 former Mohammedans. Then, Cairo has two Protestant auxiliary institutes and the Catholics have nothing of like character: the Nile Mission Press, which spreads its literature away into Arabia and Persia; and the other is a school, opened in 1912, for special missionaries to work among the Mohammedans. The English Church mission has 6 stations, with Cairo as central, with 10 missionaries and 13 women missionaries, only for work among the Moslems.⁸³ The Protestant missionaries in Arabia devote themselves entirely to the Mohammedans. At the conference for Mohammedan missionaries at Lucknow (1911) there were 161 active missionaries and mission Sisters,

⁸² Boehmer, *Kreuz und Halbmond im Nillande*, Guetersloh, 1910, 131.

⁸³ Warneck, *Abriss*, 366 ff.

and the majority of them came from India.⁹⁴ In school work and care of the sick, the Catholic and the Protestant missionaries are brought into contact more and more with the Mohammedans. The number of Mohammedan pupils in the Catholic schools of the Orient are several thousand. That there is, however, even one Catholic priest who is engaged solely with the work of converting Mohammedans cannot be stated. Without doubt, there are mission projects of greater importance and more promising than converting the Mohammedans. At all events, this is a good proof of the intensity of Protestant and particularly the Anglo-Saxon mission life, that the Mohammedan mission work is taken in hand by the Protestants with such fiery energy.

* * *

Outlook into, provision for, the future is the fulcrum to apply the power. Let us view the future of the Catholic mission with an earnest consideration of the present work of Protestants, and the prospect of what really threatens the Catholics, ought to drive them to make the most determined efforts. Besides the ever-growing political and financial power of England and the United States, there will be three more powers developing: Australia, Canada, and British South Africa. They will all speak the English language. If even now we see the work of the advance guard of *Anglo-Saxon* mission work, all Protestant, grow to such portentous proportions, with what an awful force will the *five* Protestant powers of the future give impetus to the mission work of Protestantism? "If no success comes from the effort," thus I had to write in 1908, "to bring a more lively conception of our duty to the mission problems of the present into the great Catholic world; if we do not get a response in a greater participation in the work, then the future control of Protestantism in the great,

⁹⁴ Lucknow, 1911, Madras, 1911. Samuel M. Zwemer: *Der Islam*, Kassel, 1909.

closely inhabited lands of Asia, is a foregone conclusion."⁹⁵ The truth of these words may be doubted by a man who does not know the trend of the modern world, and such a one, when told of the immense progress of the Protestant mission movement, simply replied with the words of the psalms: "Hi in curribus et hi in equis, nos autem in nomine Domini invocabimus." Merely a superficial consideration of the progress of Protestantism in Europe and America should make us understand that the selfsame forces that aided Protestantism to gain its present hold and power and extension on the Western Hemisphere, will help them to obtain a dominant power also on the eastern half of the world, and Protestants will be aided by the lesson learned and, methods and intensity will only grow by the successes achieved. What should prevent a recurrence of the same things in Asia that are, today, facts of history in Europe and North America? If only this threatening prospect would awaken our faithful Catholics, not only in Germany, but in all Christian countries, and force them to draw the necessary conclusions.

⁹⁵ Schwager, S.V.D. "Heidenmission der Gegenwart" IV, Steyl, 1909, 446.

CHAPTER IV

Defects of Protestant Mission Methods

UP to this we have considered only the *quantitative* viewpoint in the means and the applied forces of mission work, and have not particularly pointed to the *quality* of the work done. This was done to acquire some basis that could be noted in the developments brought under consideration, so as to be able, when looking into the future, to foretell what would be the prospects of the different religious persuasions in their then developed methods of making converts. Now, when we begin to look at the quality of the work, we must first see the results of the work of leading souls to Christ, educating them to see their all in Christ. The more the quality of the endeavor of Protestantism is lacking, the more we must determine that nothing shall remain undone to prevent still more harm being wrought in immortal souls.

It may be stated that, all in all, the European Protestants, excepting some few sects, especially the Wesleyans and the Baptists, strive to retain a strict church discipline, and try to maintain a high standard of faith in the chief dogma of Christianity, especially pertaining to the Divinity of Christ and the supernatural character of revelation. But the most, even of the European mission societies, have incurred a vast and depressing responsibility, by not insisting upon polygamists, who before baptism had several wives, to live with but one wife after baptism, and they even more readily baptize wives of polygamists, without insisting upon their bringing order into their matrimonial conditions.⁹⁶

⁹⁶ Compare ZM, 1912, 178.

The Anglo-Saxon missions in particular, allow the indirect work, especially for the schools, so to predominate, that the direct Christianizing, educating for Christ, is made secondary. "This reproof is to be taken the more seriously," says Dr. Julius Richter, professor of mission science at the University of Berlin, "because it is an innate trait of the Anglo-Saxon mission activity, to exert itself in institution work. In the endeavor to place the separate congregations upon an independent footing and make them able to sustain themselves as soon and as efficiently as possible, the missionaries, almost purposely, keep away from regular parish devotional work. Institutionalism threatens to overrun the mission work."⁹⁷

The judgment must become decidedly more unfavorable in other points, when we take up a review of the work of the Protestant American missions, whose preponderant strength must be called fateful for the mission countries, and the same pertains to several British Mission Associations. In proof we will consider several citations from chiefly Protestant authority. Now, this it not done with any view to become polemical, but simply to state historical facts, and to give Catholics an opportunity to get the question clear in their minds, and to help them to a sensible judgment and to see how very necessary Catholic energy and work really are in mission activity.

Good and earnest Protestants can view the mission work in Japan with only very divergent feelings and even with alarm. The Japanese national trend for independence, in union with the evil influence of a liberal theology and the attempt to make the Christian communities self-dependent as early as possible, a real trait of American methods, is becoming a real menace for the Japanese mission. Even now the Japanese Protestant churches⁹⁸ are demanding an

⁹⁷ Richter, *Weltmission und theologische Arbeit*, Guetersloh, 1913, 89.

⁹⁸ Among the different sects having the strongest representation, are the Congregationalists, with 16,779 (Kumiai Kyokwai), the

absolute independence from the influence of the mission—striving to subordinate the missions to their own purposes and intent, and demanding a lessening of the number and a quicker recall of the missionaries.⁹⁹ From this demand they have receded, likely, because of the fact that the Japanese Protestants would surely lose the welcome financial aid from foreign sources. The Japanese committee of the Doshisha high school, founded 1875 by the Christian Japanese Nisima, in Kyoto, and assisted by the Congregationalists¹⁰⁰ with about \$750,000, relinquished all fur-

Presbyterians, with 18,969, (Nihon Kirisuto Kyokwai), the Methodists, with 13,265 (Nippon Methodist Kyokwai), the Episcopalians, with 13,385 converts. (Nippon Seikokwai.)

⁹⁹ Warneck, Abriss, 469. A report of the ZMR, 1910, 22 f, makes the painful situation of the missionaries quite clear. They "have ceased to be the leaders and guides and have become mere helpers, and that even, when the churches are organized or are only mission churches. It surely takes a large measure of Christian humility to bear it, not even to be a full member with full membership rights in a church that one has founded, or whose very existence is made possible by the mission society one represents. How very unique the position is may be inferred from the statutes of the Annual Congress of Methodist Bishops that convened in Osaka last year: 1. To accelerate the conversion of Japan, the Methodists of the U. S. and Canada will continue to pay their contributions (in fact, they do pay the greater part of the needs of the independent self-supporting Methodist Church). 2. All Methodist missionaries have the right to attend the Annual Congress of the Japanese Methodists. However, they are prohibited to take part in any discussion on the behavior of any Japanese preachers or anything about the Congress itself. 3. Missionaries have full authority with regard to any mission work in their own district. 4. Missionaries who wish to join the Japanese Church, must send a written application. Their admission will be decided upon by a Japanese bishop, to whom they must promise obedience should their admission be permitted. In such case they become members, with all rights, of the General Congress." Compare with this the discussions on the subject in the "Christian Movement in Japan," 1910, 69 ff.

¹⁰⁰ The mission society of the Congregationalists, the so-called American Board, (founded 1810) enjoys quite a strong position among the Protestant missions of Japan, and, because of its leadership, it

ther claims for aid January 1, 1897, and then "kindly" promised to allow the missionaries to use rooms in the building for a few years without demanding any rentals. But in 1899 these differences and discussions were settled for the time being.¹⁰¹ This desire and striving for absolute independence would not be so serious a matter if the Japanese Protestants were able to govern themselves. That they cannot do this is clear from the unfavorable reports of Protestant missionaries regarding the inner life in these young congregations. Church life, in a directly religious sense, is very poorly developed and the services are poorly attended. The Japanese Christians "are split into a number of smaller groups because of the extreme individualistic tendencies and their too critical mind."¹⁰²

"Ecclesiastical intrigue is the order of the day among Japanese Christians. Ecclesiastic-political motives by far outweigh the purely personal-religious ones."¹⁰³ The practice of having church weddings is not much known among the Japanese Christians.¹⁰⁴ "Baptism is often given too soon and without sufficient instruction, and they see to it that quite a large number appear before the congregation, and to do this, they frequently admit those who only very recently have shown any inclination to embrace Christianity. It even occurs that some are received in full communion without being obliged to receive Baptism."¹⁰⁵ The studies of the native Protestant clergy also are not sufficient. Not nearly all of the pastors have attended any theological

has the main responsibility for the uncontrollable spirit of Japanese Protestantism. "The society never did wish to form a great church for all the people, but rather tended in the direction of making each congregation independent; as such it is congregationalistic or independent." Gundert: *Die evangelische Mission*, Stuttgart, 1903, 55.

¹⁰¹ Gundert, *Die evangelische Mission*, 496.

¹⁰² EMM, 1907, 186.

¹⁰³ ZMR, 1909, 270.

¹⁰⁴ ZMR, 1910, 18.

¹⁰⁵ ZMR, 1910, 19.

school. Some theological schools give to their students a very deficient theological training. Not a few of the pastors are later on seen taking up secular pursuits, and the number of students showing tendencies for the ministry is growing smaller.¹⁰⁶

But there still remains a much more serious matter to consider. It is a bleak, black cloud on the horizon of Japanese Protestantism. This is the tendency in the native congregations, to take up a very liberal view of Christianity and work into it many Confucianistic and Buddhistic teachings. This is to develop a Japanese Christianity. Such development is the unrefutable result of the work of many missionaries who preach an emasculated Christianity, and of the Japanese racial pride which in religion, too, would show its full independence.¹⁰⁷ The loudest among the native clergy are Ebina, Tonkagi, and Akashi, who are most fervent champions of a liberal theology. In this they earn the applause of quite a number of American and of the few German missionaries.¹⁰⁸ The organ of the Unitarians, who are working for a union of the Japanese religions with

¹⁰⁶ EMM, 1908, 397.

¹⁰⁷ "I would like to ask," remarked the Baptist Missionary Jones, at the General Conference of Japan, in Tokio, 1900, "if the preaching of ethics and philosophy or social reform or civilization, if all this is the preaching of the Gospel? We have, I fear, told the people very many other things instead of the Gospel." AMZ, 1904, 324.

¹⁰⁸ Even in Edinburgh, at the World's Conference of Missions, the president of the Doshisha, Dr. Harada, could say, without finding anyone to controvert his statement: "Are the dogmatic teachings of the West acceptable to the East? Christianity, if it be right, is the divine life in man. Now, life naturally brings forth doctrine; but the doctrines can not produce life. The present existing doctrinal systems are not necessarily the final expression of Christianity. We, in the missions, must wait until the divine life forms its own corresponding doctrine." (The Edinburgh Mission Conference of the World, Basel, 1910, 93.) Herein is plainly said what the President of the Doshisha, which is at the same time a theological school, thinks of the binding power of the "Dogmas of the West."

Christianity, proves that theological liberalism is gaining control in Japan.¹⁰⁹ Even in Kaitakusha, the organ of the Y. M. C. A., the most liberal ideas are spread, going so far as to deny the existence of a transcendental God.¹¹⁰ The same paper brings the report of a lecture given by Dr. Takadi, a theological professor at the Methodist seminary in Tokio, in the lecture room of the society in Tokio. Among other things he said: "The main doctrines of Christianity, that to-day are controverted, are the doctrine of Original Sin, the universal fall of man, the incarnation and redemption. But these doctrines were not taught by Christ, and only after the death of Paul did they become ruling doctrines. We have received our Christianity from Europe and America, and so it is quite natural that in many things we are not satisfied. It must be changed—European form does not please us in many things, and, furthermore, we wish to unite with Christianity certain elements of Confucius and Buddhism. Christianity of the future in this land will be a mixture of western and eastern ideas, a synthesis of Buddhistic, Confucianistic and Christian elements."¹¹¹ To all intents, Japanese Protestantism, upon

¹⁰⁹ *Mélanges Japonais*, 1909, 374.

¹¹⁰ *Mélanges Japonais*, 1909, 371.

The American representative of the Y. M. C. A. asked Professor Harnack to give them a short memorandum for the young men of Japan, and in the issue of the Kaitakusha of March 1, 1909, they brought Harnack's picture with a copy of the memorandum in Harnack's own writing and the wording in German, English, and Japanese: "The kernel and the real pith of the Christian religion has nothing to do with the questions about which the conservative and liberal theologians are disputing. In the confession: "Jesus Christ the Lord" the entire Christian religion is comprised and its practical commandment is: Love God, and thy neighbor as thyself." *ZMR*, 1910, 25. For this "kernel" it should not be difficult to win the most complete assent of a great number of followers of Confucius and Buddha.

¹¹¹ *ZMR*, 1910, 26. Other characteristic expressions of Japanese syncretism can be found in *Mélanges Japonais*, 1909, 233, 368; 1910, 363 ff. We Catholics cannot view this development but with the

which the little band of really believing missionaries has little influence, will keep on its downward course and get ever farther from the religion of Christian revelation. Some may be blinded by the success of numbers as given, and many still believe that the rich financial aid of Anglo-American patrons is making for real Protestant Christianity in Japan, but the time is coming when they will be made to see the inner spiritual weakness and the unchristian character of Japanese Protestantism.

From China a very complete judgment is at our disposal, from the pen of the Protestant Mission Inspector, Sauberzweig-Schmidt, on the American Presbyterians and the English Baptists. I am giving it unabridged so that the reader may be in a position to judge for himself:

"I have found the following details:

1. The Presbyterians need a united head in the mission field. The organization only contemplates one (?) annual meeting in the mission for the presbytery to discuss questions of the mission. In the presbytery the Chinese are well represented, and it frequently happens that the president of the meeting himself is a Chinese.

2. The home direction of the mission has no influence, and Mr. Brown, the Secretary, who made a visitation of the missions and had a conference with the helpers of the district, complained that he had no control whatever over the mission.

3. A far-reaching toleration of church liberalism on the part of the missionaries.

4. A tendency to preach only on ethics.

5. Complete disregard of decorum befitting divine services.

greatest pity, yet we see in it the natural and necessary consequences of the Protestant principles of independent free search for religion. If God's word is made the object of man's individual judgment, then limitless individualism and eclecticism will be the result.

6. A too high aim to educate according to European ideals and sciences, and a consequent failure in the education of Chinese pupils.

7. Supporting of Christians at the cost of the mission during the time of further education in the so-called Bible Classes.

8. Earnest insistence on teaching the members of congregations diligent prayer and reading of the word of God.

9. Laxity in church discipline cannot be proved against them.

10. They are too hurried in making the congregations independent, for as soon as a parish shows willingness to support its own pastor, they have one assigned, and often the result is, the pastors are insufficiently paid, and discord and other moral defects arise in the parishes.

On the whole, the congregations deserve a good report. They have among their workers important men, such as Dr. Mateer, whom the Chinese learned men give the testimony that he understands the Book Chinese and all the mandarin dialects better than any Chinaman. Then are added Dr. Corbett, Dr. Hayes, and Dr. Bergen.

The English Baptists are church liberals.¹¹² The best known of their missionaries is Timothy Richard, the president of the society for the spread of Christian and general knowledge, and representative of the Evangelical mission at the Chinese throne. He intends to edit a Bible from which everything will be expunged that might in any way be offensive to the Chinese. He also aims at reconciling and bringing into a harmonious system the religions of Confucius and Buddha with Christianity. For this purpose the Congress of Religions was called at Tsingchufu, at which, in common with all the Evangelical missionaries, the Confucianists, Buddhists, and Tauists took part, and at

¹¹² "The following characteristic of the English Baptist missionaries is somewhat one-sided, and is energetically refuted by the respective mission leaders," says the publisher of the report.

which these representatives of religions, so totally different, tried to outdo one another in expressions of limitless tolerance. Richard had the body of his wife cremated according to the usage of the Buddhists. She had been literarily active with her husband, and amongst other writings, had written a defense of the Chinese cult of ancestors. A well educated minister of the Baptists was one Medhurst, who in the end found himself so far away from Christianity that he became a Tauistic theosophist and had to resign his ministry; he went to Johannesburg. Another extreme liberal we find in the fervent missionary Jones, who lately was called away in a fatal accident, and shortly before had advised a young German revenue officer in Tsingtao, to make a study of Harnack's, "Essentials of Christianity," as the only truth published. The Baptists and Presbyterians together have in the course of the year founded a large college in Weihsien, at which professors of both persuasions are engaged."¹¹³

In the "Evangelisches Missionsmagazin" (1913, 195) the Protestant Missionary Genaehr, remarks that the English and American missionaries often permit and follow mission practices that we cannot well commend. And I can well understand why the conservative, well-known writer, Dr. Ku-Hung-Ming, has made the otherwise splendid "Society for the Extension of Christian Sciences among the Chinese" responsible, along with others, for the spilling of so much blood in "Revolutionary Upheavals," because they did not exercise enough prudence and moderation in a number of their utterances.

The Protestant Mission Inspector, J. Witte, in his book "Eastern Asia and Europe" quite correctly is even much more severe in his judgments. (Eastern Asia and Europe, Tuebingen, 1914, Page 145 ff.)

Long before the Chinese Government began its school reform according to European methods, on any large scale,

¹¹³ Schlunk, *Durch Deutsch-Kiautschou, aus den Aufzeichnungen des Missionsinspektors, Sauberzweig-Schmidt*, Berlin, 1909, 22.

the missions had opened their large schools, and ahead of all others were the Americans, who, all of them, are enthusiastic promoters of republican form of government. In these schools an entirely new generation was growing up and was becoming imbued with the ideas of the West, republican ideas they were, and were absorbed in so far as these young people could absorb political ideas.

These schools were considered by the government, good as they might be as schools, as the most fertile breeding places of revolutionary ideas directed against the State. The progress of the revolution of 1912 proves this from the monarchical-Chinese point of view. Among the leaders of the first and the second classes there were many Christians. The "Japan Evangelist" (1913, 1,) is very outspoken when speaking of Dr. Sun Wen (Sun Yat Sen): "He undermined the edifice of the Mandshu Dynasty. His aim and that of the Y. M. C. A. was identical." And directly after we read: "The revolution, in the fullest sense, was a Christian revolution. Among their numbers (of those who were the ruling spirits of the revolution) there are many who have gained a more influential position than could be expected from their number and former power. According to their plans and their intent, the revolution was outspokenly Christian. The Christian ideas of liberty, equality, and fraternity, were the controlling factors."

The revolution caused the downfall of the monarchy. But the moderate republican form of government instituted in Peking by Yuan Shi Kai, was not radical enough for the restless spirit in the South. So there came the disturbances in July of 1913. In the hot days of July the leaders in the Y. M. C. A. of Tokio allowed the body of radicals among the Chinese students to have a great political meeting in their building, at which over 2000 students formulated resolutions against the government that, for the most of them, was paying for their studies at Tokio. A telegram was sent to Yuan Shi Kai to resign. After the meeting the entire body marched upon the

Chinese legation, entered by force, and destroyed a part of the furnishings. (Deutsche Japanpost, 1913, 17; Japan Chronicle, July 31, 1913.)

After such evidences in speech and action, it will be difficult to deny the *connection of republican politics and Christianity in the most influential portion of the Evangelical mission*. Otherwise such happenings must be impossible. The cause of these affairs are to be found quite far back, during the time of the Mandshu Monarchy, and it proves that the distrust of the Mandshu Government shown toward the mission, was, partially at least, well founded.

Now let me take this case, one that is not impossible, that a monarchical government again obtains in China or that the Mandshu Dynasty regains its power. If the movement to impose a republican form of government upon China is specially Christian, then we need not be surprised if a new monarchy judge Christianity (such as they have seen) to be a menace to the government. Will the republic-mad Protestant mission circles then declare, "the new monarchy is from the devil"?

In fact, will not the present victorious government in Peking make the mission responsible for the occurrences anent the storming of the legation in Tokio?

If the government should do this, and if the monarchical government in Tokio also should begin to consider the preponderance of the American spirit and elements in Japan a danger, we will surely be able to grasp the reasons. Witte, after showing up these conditions, goes on to say:

"All of these missionaries filled with enthusiasm for the republican form of government, have, until to-day, not grasped the underlying nature of China, nor have they learned from the fatal experiences of the past. They have barely, by the use of influences of the world powers backing them, succeeded in getting a strong foothold in China, and we see them use their power with the radical republican faction to give Christianity a political standing. That is a

new deplorable mixing of religion and politics. But it is a dangerous game. For the fate of Christianity in China depends upon the fate of this party. *We must, if we would speak honestly and fairly, admit that the Evangelical missions have been most active in encouraging these republican and revolutionary movements."*

Another inherent fault of the American missionaries is the well-known habit of exaggeration, and to conceive and represent affairs in a way that is not justified by the real conditions. Certainly this has an unfavorable influence on their adherents, and they begin to learn from their teachers those same things, and lose a really intent desire to view things as they really are, whilst they fall into the habit of dealing with words and conceptions that rather express more the appearance of conditions as they would like to see them, than the true state of affairs. In AMZ. 1914, 59, ff., the Protestant Missionary Genaeher writes:

"In many Christian papers, particularly the American, the Christian(?) imagination works in a fabulous fashion, and *ad majorem Dei Gloriam* fashions its own history. For that reason they should be read only with a most critical mind. In American mission periodicals I have seldom found reports that tell the whole truth. Is it not known, or do they try to hide the truth? How very one-sided the story is, if we can read it only from the American reports. How important to be armed with the power to be critical. Everywhere we run into this craze, to exaggerate. A missionary from Tsang Chow in Northern China writes to his friends at home, May 25th: "You should really send me a list of brand new adjectives to describe the present phenomenal occurrences in China. We have used up all the big words to describe the smaller affairs. And now come the greater happenings of the week, and all we can do is to sit and chew at our pencils in the hopeless task of trying to give you at home even a nearly fair idea of the things that we hear and see in our daily round of duty."

Another evidence of very superficial mission methods is offered by the well-known Protestant writer, Professor R. Grundemann, in his essay on the mission in the central provinces of India:

“Finally, another mission must be mentioned that is something very especial—it is that of the *American Methodist Episcopalians*. They are working with much zeal and a grand expenditure of money and forces in Northern India, since 1858. It was their express purpose to baptize only such as were really believing Christians, and to have congregations of these converts. But after 20–25 years they noted that they had numerically very little of the success they had anticipated, and in their parishes they had, as in America, baptized members that really needed the baptism of the spirit and of especial conversion. Since they know this, they have changed their practice. Partially they openly declare that they must do a double mission work, first to attract the heathens and gather them in parishes as quickly as they can, and then to work with all the means in their power to bring them to conversion.

As much as they have learned a lesson and a truth in this distinction, so much have they turned over into another extreme with all its errors, for now they baptize whole multitudes almost without any preparation. In Melas, for instance, the next to incredible has taken place. They have baptized people who are removed from the influence of the missionaries before they have developed the needed knowledge, sometimes even before those to be baptized really know what is being done for them.

This desperate expedient that again sends them back to the original practice and comes from a lack of patience, must bring untold disorder into the missions. Thus it has happened in the central provinces. The representatives of the above named denomination have entered the fields of other societies.

The above mentioned case of Narsinghpur, where they simply baptized the classes of inquirers of the Swedish

Mission, is characteristic. They count their baptized in large numbers, these, however, we do not find in their annual reports in which they admit that many do not consider themselves Christians, others are not willing to separate from their castes, and the most know extremely little of the actual requirements of a truly Christian life. What is to come of all this is not difficult to foresee."¹¹⁴

To complete the above remarks, I add one example from Africa, and many could be shown. The Protestant Mission Director, George Haccius calls "the practice of such missions really dangerous where they fail to give a longer instruction before baptism, and baptize quickly and easily, simply because baptism is, to them, not the sacrament of regeneration, but a mere ceremony of entrance into the Church. That is what we find with the sects, especially with the Wesleyans and the Ethiopians. School work is only an external polish; and the education of the teachers in their seminaries is little better."¹¹⁵

These proofs will suffice to show what are the dangers that threaten Christianity in the mission countries on the part of many, and often the most influential mission societies. They also show how suspiciously we must regard the quality of many so-called Protestant mission successes, and the great numbers they give. If so little time and application is given to accomplish a thorough Christian education, then it is an easy matter to run up a great number of conversions. Even the stricter mission societies have a decidedly easier matter in demanding conditions for entering their sects than have the Catholic missions. They need not demand a submission to the dogmatic definitions of Church authority, the observance of the commandments of the Church, confession, and regular attendance at Sunday Mass. Yet, all these circumstances could never justify

¹¹⁴ R. Grundemann: *Missionsstudien und -Kritiken*, Guetersloh, 1894, I, 215.

¹¹⁵ George Haccius, *Erlebnisse und Eindrücke in Südafrika*, Hermannsburg, 1913, 143.

the Catholic world if it were to show less zeal and energy than Protestantism in the conversion of the heathen. Just we Catholics must be ready and devoted in a great endeavor to strengthen the mission work in every direction and thus equalize our lesser chances that come from the stricter demands we must make upon those who become members of our Church. Then, too, it would be entirely wrong simply to snap the finger at the undeniable progress of Protestantism, on the supposition that their work amounts to very little. More than one Catholic missionary can give sad evidence that the natives under the influence of Protestants for any length of time, can only with the greatest difficulty be brought to the acceptance of the Catholic conception of true Christianity, and thus they are as well as lost to the Catholic Church. Therefore, the great mission energy of Protestantism, and the great progress and success of their albeit superficiality, must be a mighty spur to all earnest Catholics to assist in every way in their power the difficult but noble and elevated mission of the true Church.



CHAPTER V

Protestant Methods of Awakening Missionary Zeal

AS unsatisfactory as the view of the methods of the Protestant mission work of a great portion of their missions may be, just so much more initiative must we learn by a consideration of the apt and broad method with which they awoken at home interest in the mission work. The newer movements in Protestant mission life are, without exception, a development brought about by the enthusiastic circles of Protestant mission workers in America and England. It was a single idea that gave it birth. It was one war-cry that carried it out into the world: "*The Evangelization of the World in This Generation.*" This watchword, taken up in 1886 by the "Student Volunteer Movement for Foreign Missions," made the basis of a number of letters and pamphlets sent to the American and English Churches, and thrown out among the masses by the genial leader of the American Mission Movement, John R. Mott, in word and writing, was for many thousands of earnest Protestants a revelation opening up to them the responsibility and extent of the mission idea in a way never before realized. "It has helped to concentrate the conviction, wishes, and intentions of great numbers of Christians upon the work of evangelizing the world. It has called for the notice of the Church, it has excited her faith and driven her to greater sacrifices and to greater prayer."¹¹⁶

¹¹⁶ John R. Mott, *The Evangelization of the World in This Generation*, Germ. Ed. Berlin, 1901, 103 f.

A prominent Protestant remarked about this newest leitmotif: "This watchword has become a passion in my life and a power that determines everything. It has prevented my limiting my prayers and my endeavors to one country. It has saved me from giving too much importance to one little corner in the vast world."¹¹⁷

Now, what is to be understood by this "*Evangelization of the World in This Generation?*" John Mott gives the following explanation:

"It means to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become His real disciples. This involves such a distribution of missionary agencies as will make the knowledge of the Gospel accessible to all men. It would seem that Christ logically implied this when He commanded His followers, "Go ye into all the world....."

"If the Gospel is to be preached to all men, it obviously must be done while they are living. The evangelization of the world in this generation, therefore, means the preaching of the Gospel to those who are now living. To us, who are responsible for preaching the Gospel, it means in our lifetime; to those to whom it is to be preached it means in their lifetime. The unevangelized, for whom we as Christians are responsible, live in this generation; and the Christians whose duty it is to present Christ to them live in this generation. The phrase "in this generation," therefore, strictly speaking, has a different meaning for each person. In the last analysis, if the world is to be evangelized in this or any generation, it will be because a sufficient number of individual Christians recognize and assume their personal obligation to the undertaking.

"To consider negatively the meaning of the evangelization of the world in this generation may serve to prevent some misconceptions. It does not mean the conversion of the world within the generation. Our part consists in bring-

¹¹⁷ John R. Mott, *The Evangelization of the World in This Generation*, Germ. Ed. Berlin, 1901, 104.

ing the Gospel to bear on unsaved men. The results are with the men whom we would reach and with the Spirit of God."¹¹⁸

"The world-wide proclamation of the gospel awaits accomplishment by this generation, *IF it shall have the obedience and determination to attempt the task*. We are not justified in saying that there is a single country on the face of the earth where the Church, *IF she seriously desires*, cannot send ambassadors of Christ to proclaim His message.

"Contrast the one hundred and thirty-five millions of members of Protestant Churches with the few thousands constituting the despised sect which on the day of Pentecost began the work. As we recall the achievements of that infant Church, can we question the ability of the Christians of our day, *IF they were unitedly to resolve to accomplish it*, in this present generation, to give all mankind an opportunity to know Christ, the Savior and Lord?..."

"These *IFS* all indicate something wrong in the Church in reference to Christ's command to evangelise the world. Note the words we have emphasised in the type, and the indictment they contain. *The Church has not "the obedience and determination to attempt the task"* to proclaim the gospel within this generation to every creature. *She does not "seriously desire"* to proclaim the gospel in every country on the face of the earth. The Christians of our day are not *"unitedly resolved to accomplish it."* Were the Church of our day doing the work, or proving herself ready to do it, there would be no need of this repeated appeal to the *IF*. One-fourth of the members of Protestant Churches are not ready to *"give one halfpenny a day."* We are not ready to see that the work of Bible circulation is *"properly promoted."* The Christian young people of America are able to raise the money sufficient for all the missionaries needed to evangelise the world, but the Church is not *"properly guiding and educating"* them for this. Sunday

¹¹⁸ Mott, *The Evangelization of the World in This Generation*, New York, 1905. pp. 3, 6-7.

scholars could do so much—they are not being trained to it. Protestant Christendom counts it “impracticable and visionary” to give fifty thousand men to the foreign work for the service of Christ Jesus and His kingdom: it would be “too great a strain on the resources of the Church.” The Conference and the Churches it represents are not ready to “do their duty.” The Church is not willing “to make Jesus known to the world.” This aim does not “rule its spirit.” In this matter the Church of Christ is not “what she ought to be.”¹¹⁹

The representatives of the new mission action have purposely been allowed to give utterance to their mind in these pages that a clearer insight might be gained of their ideas and their theological foundation and that it be made clear that such ideas, especially when promulgated by the men who are masters in the technique of suggestion in moving the masses, would spread like wildfire and effect a most far-reaching movement in Protestant missionary life.¹²⁰

If it is a duty to preach the Gospel to all in this generation, then the means and forces in the missions, up to the present date, are not adequate; then the *whole* of Christianity must be called to partake in the mission work, and must be educated to this according to judiciously laid plans. In consequence there is a great work done in enthusing every class and every age for the work of the missions. It is full of pleasing interest and also very useful to follow up the different methods applied by the practical Anglo-Americans to attain this end.

1. As a matter of course, the Protestant clergy had to work intensively for those undertakings. It is undeniable

¹¹⁹ Andrew Murray, *The Key to the Missionary Problem*, New York; (Fourth edition) pp. 21, 24–25.

¹²⁰ I abstain from any further criticism on their words and their explanation, as I am only striving to show the actual groundings and historical development of what is going on in the Protestant camp. A criticism from the pen of Warneck can be found in AMZ, 1901, 453.

that a great portion of the Protestant clergy has for a long time considered it a self-evident duty of their calling to awaken zeal for mission work in their congregations according to well defined plans. Andrew Murray, whose intensely pious book: "The Key to the Missionary Problem," which was written chiefly for the clergy, dared to propose this thesis:

"That missions are *the chief end of the Church*. That the *chief end of the ministry* is to guide the Church in this work, and fit her for it. *That the chief end of the preaching* in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny. *And that the chief end of every minister* in this connection ought to be to seek grace to fit himself thoroughly for this work.

Let no one think these statements exaggerated. They appear so because we have been so accustomed to give missions a very subordinate place in our thoughts of the Church and its ministry. We need ever to be brought back to the great central truth, "the mystery of God," that the Church is the body of Christ, as absolutely and exclusively ordained by God to carry out the purpose of His redeeming love in the world as Christ the Head Himself. The Church has, even as Christ, but one object of being—to be the light of the world. As Christ died for every man, as God wills that all men should be saved, so the Spirit of God in the Church knows no object but this—that the gospel be brought to every creature. *Missions are the chief end of the Church*. All the work of the Holy Spirit in converting sinners and sanctifying believers, has this for its aim—to fit them for the part that each must at once take in winning back the world to God. Nothing less than what God's eternal purpose, and Christ's dying love, aimed at, can be the aim of the Church."¹²¹

Many Protestant preachers have responded to this admonition, and still complaint is raised that some ministers

¹²¹ Murray, *The Key to the Missionary Problem*, New York, (Fourth Edition), 152-153.

do not take enough interest in the work of the missions, and so there is a propaganda at work to enlist the interest of the young men during their theological studies. A provision for a regular treatment of the mission question is not made in the curriculum of English seminaries. In about half of the theological seminaries of the United States special attention is paid the mission studies. In 68 libraries of seminaries, 603 books on the missions was the average number found in their catalogues, and the greater number of seminaries subscribe to several mission periodicals. At Yale there is a special professor to teach mission science. In Holland there are several special professors for the same purpose. Special lectures on mission work are given at the theological faculties in Paris and Montauban, likewise at Copenhagen and Upsals. The theological faculties of all German universities give periodical lectures on mission science. Professorships for that purpose are at the universities at Halle, Berlin, Leipzig, at the theological institute at Bethel and at the Colonial institute at Hamburg. Professor Mirbt received a special call for the mission lectures at Goettingen. It is an easy matter to calculate how much good is done to further a great interest in the work by introducing this matter into the studies of the young men while they are in their theology courses.¹²²

Besides, the German Protestant clergy has formed a special organization. Incited by Gustav Warneck, at the end of the 70's, they formed 24 Provincial Conferences with the object "of keeping the home mission workers, and, here in the first place, the pastors, in touch with practical work for the missions in the congregations." (Warneck, *Abriss*, p. 151.) These conferences are active in their great annual conventions, by courses of lectures, publishing of annuals, and other literary help for the missions, founding of mission libraries, offering prizes for essays, financial

¹²² World Missionary Conference, Edinburgh, 1910, Vol. VI. 173 ff. *Verhandlungen der XIII. Kontinentalen Missions-Konferenz*, Bremen, 1913, 11.

help of those who make voyages into the mission countries for the purpose of studies, etc. Six of these conferences have a membership of 1000 strong, the most of whom are ministers and educated laymen.¹²³

2. In recruiting among the laity, the first attention was paid to the young people. In the public schools of North America no instruction in religion is given, and so the main work is left to the Sunday schools. The International Union of Sunday Schools has appointed a special mission superintendent and has a special division for missions. The American mission societies support 30 mission teachers who work only among the young. For the purpose of giving instructions in the mission work in the Sunday schools, there are manuals, pictures, and charts. The different mission societies of the sects do not go at this work singly;—they go about it by uniting their forces and so reach the great portion of youth. In just the same manner things are done in Great Britain. A single Sunday school of 900 children raised its collections in one year from \$400 to about \$1900, because of well-planned instructions. Also outside of the Sunday schools the English missionary societies work quite diligently, and several of them have engaged special inspectors for youth. One society alone gave instructions to over 20,000 children in one year.¹²⁴

3. In the Sunday schools the chief stress is laid upon winning the support of children, but more is being done to gain the interest of young men and women for the mission. Above all, the student body is approached, and the mission societies strive to spread knowledge of the mission and love for it among this class. In this, zeal for the cause has brought out rather interesting and original methods to supply new impulses for the work. Some of the methods used may seem to us theatrical and far-fetched. The Y.

¹²³ Compare: Schneider, *Kirchliches Jahrbuch* 1911, 470; Schwager S.V.D.: *Das Missionswesen des deutschen Protestantismus in "Kath. Seelsorger," Jahrg. XV, 454.*

¹²⁴ EMM, 1911, 100 f.

M. C. A., the Students' Mission Movement, and the Children's Mission Movement are the instruments of a far-reaching action to educate Protestant young people to activity for the mission. Out of the Y. M. C. A., whose work in the mission we have already considered, there has gone forth an independent and special branch, the Students' Mission Movement. Its main object is the recruiting of missionaries from the educational classes, such as are especially needed for the work among the more cultured people of Asia. "If the students of the East are to be won for Christ, it must be done chiefly by the students from the West." This leading thought of John Mott gave the direction to the entire movement.¹²⁵ At the first convention after the founding of the movement of the Students' Mission Union, held at Mount Hermon (U. S. A.) in 1886, 100 from among the 250 delegates expressed their willingness to go to the missions if it were God's will. Since 1886 a total of 7000 students from North America and England¹²⁶ have gone to the missions, and in the year 1910 there were 368 students from the United States alone, who entered the service of the American mission societies. Yet, we must here consider that these young men were not all college-bred but many were high school scholars and not graduates of first class schools. Since the year 1897, the societies have engaged a special secretary, whose duty it is to obtain student candidates for the different missionary associations. In England the Students' Mission Movement, also in charge of a general secretary, has been very successful. In 1909 they furnished 67 missionaries and 36 women mission workers for the foreign missions, and this all as the fruit of the movement.¹²⁷ Over 150 missionaries were furnished by the University of Cambridge.¹²⁸ In 1895 an Internation-

¹²⁵ AMZ, 1907, 550.

¹²⁶ IRM, 1914, 73.

¹²⁷ Schneider: *Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands*. Guetersloh, 1911, 498, 517.

¹²⁸ AMZ, 1913, 573.

al Christian Students' Union was formed at the Swedish Castle Wadstena, near the Wetternssee, with the object of assisting the students in their religious life and "to recruit students for the work of spreading the kingdom of Christ in the whole world." Led by John Mott, this *world's union of Christian students* has achieved a great importance. The great Conference of Students at Tokio, April 3-7, 1907, that aroused so much interest, was made possible by this union. In Germany the movement among students is not so well developed. In fact, one cannot speak of it as a movement, as yet, in Germany. Still, about 500 Protestants are members of the Students' Union for Missions, and the members have the intention to go to the missions.

A critical remark pertaining to the great number of missionaries that are found for the Protestant missions by the American-English Student Movement, will not keep down. A great number of these vocations are induced by very worldly considerations. The high salaries, running between \$500 and about \$3000, together with free housing,¹²⁹ undoubtedly are very attractive. Robert Needham Cust, the secretary of the Canterbury Board of Missions, complains that many Protestants become missionaries to be able to contract early marriages. It happens that young men at about 23 marry, who as physicians or lawyers could not think of marrying.¹³⁰

But be this as it may, it cannot be denied that the Student Movement brought about an immense increase in the numbers of the Protestant mission personnel, and as these missionaries were mostly young men who enjoyed a technical education in many secular branches it enabled the Protestant missions to take up quite a varied program of work that the Catholic missionaries could not attempt even if their theological training made them superior to others in direct mission work. In this there is a very threat-

¹²⁹ AMZ, 1884, 432.

¹³⁰ Cust, *The Gospel Message*, 1896, 37, 92. (See: Wolferstan, S.J. *The Catholic Church in China*, London, 1909, 115, 124.)

ening danger for the Catholic missions, particularly in Asia, and it will only then be successfully met if more technically educated laymen are drawn into the service of the missions, or the more apt missionaries are given opportunity for improvement in these branches.

4. Closely allied with the Students' Mission Movement, and, to a great extent, carried along with it, is the Young People's Missionary Movement. Its primary object is to spread a more exact knowledge of the missions among the growing generation of Protestants in the confident hope that a better knowledge of the great misery of the heathen and the needs of the mission may awaken a more lively interest and personal devotion to the cause. The arranging of Mission Courses, the preparation of practical manuals, takes up the activity of these movements. How well planned and energetic the Yankee goes about things, is seen in the fact that according to a resolution of New York delegates in their conference of December, 1901, there were up to 1909, 16 different manuals put on the market, dealing with the different mission countries besides three publications brought out for Sunday school work.¹³¹ All these books are uniformly arranged for school work and at the end (they contain about 8 chapters) there are review questions. "Forms of Government," as "Bishop" Hartzell describes their contents, "Racial peculiarities, religious views, conditions of spiritual life and many other factors must be considered, not only to be able to judge a people, but also to understand the necessary means of its education." They try to get men to write these books who are experts and enjoy renown and are thoroughly conversant with the conditions they must treat. Wilson Naylor spent an entire year in Africa before he wrote his work

¹³¹ Bishop Thomas B. Neeley: *South America: Its Missionary Problems*. New York, 1906. Appendix: Forward Mission Study Courses. As can be gleaned from this book, there is a strenuous move afoot to Protestantize the Catholics of South America, not only to work among the heathens.

"Daybreak in the Dark Continent." Evidently, these manuals were not written in vain. From 1902 until 1909 inclusively, 710,350 copies were sold, at 50 cts. per copy.¹³²

How are these manuals made effective? In the so-called mission circles or clubs to which only 6 to 8 young people are called and here one chapter after the other of a book is discussed. In this way a book is finished in about 8 or 10 weeks, and it is usually done during the winter months. "Each one reads the appointed chapter at home and tries to get the idea suggested. Then at the time of discussion the reader steps aside and allows free scope to the company to debate the question that may arise. The intention is to educate, not only to a partial knowledge, but to a most complete grasp of the matter and to awaken an interior spiritual insight and mission spirit. For this end these meetings are opened and closed with prayers and a reading from the Bible." Over 10,000 such mission circles with their meetings were organized and regularly attended in America during 1906, and in 1910 there were in England about 2500.¹³³ In America about 200,000 young people (15,000 students and 185,000 others) are said thus to be making studies on the missions. Such extraordinary success can be explained only by American Church conditions in general. The churches are entirely dependent on the people, as no state aid is given. Therefore the free gifts of the people and their deeper religious interest is fostered. "The young people who join the churches always feel the responsibility to work for the different activities of the church and to these, the mission among the heathens is counted."¹³⁴ The Netherlands, Denmark, Norway, Australia, and British India already have such organizations. In Germany the movement is in its infancy. Yet in 1913 eleven mission courses were held

¹³² EMM, 1910, 215 f.

¹³³ EMM, 1911, 509, AMZ, 1908, 338.

¹³⁴ Verhandlungen der XII. Kontinentalen Missions-Konferenz zu Bremen, Bremen, 1909, 121.

for the young people.¹³⁵ There is some talk now to form an "International Study Council," to which all the societies are to send their delegates. From September 5 to 11, 1911, the first conference of the council was held in the Dutch village, Lunteren. The object was to strengthen the movement and to come to an exchange of ideas in the methods of mission study in the different countries.¹³⁶

The success of these mission circles naturally depends upon the fact and ability of their, mostly young, leaders. On this account much stress is laid upon giving them systematic training. Every leader receives a copy of a "Help" or "Guide" for the treatment of the separate chapters. For American conditions a guide was published by Rev. Sailer, a main leader in the movement. It is before me now, and contains valuable hints and methods.¹³⁷ To organize these circles there are engaged some 13 secretaries for England and 30 for America. The American secretaries seem identical with those who are working for the Sunday schools.

These printed guides are not deemed sufficient for the class leaders. At the summer schools and chautauquas, that convene at the American and English summer resorts, pleasure and mission work are combined, and a course of instructions is given how best to do the work in the mission circles and the Sunday schools. Reports are at hand, telling us that the attendance at these summer schools runs from 100 to 140 persons, and of these the greater number are ladies from the better classes. Then, different classes of meetings, one supplementing the other, are arranged, one an introductory to the *mission spirit*, particularly from the Bible, attended in the morning and in the evening and directed by ministers; an introductory class that takes up the practical *missionary work* and is directed by mission-

¹³⁵ Monatsblatt der Norddeutschen Missionsgesellschaft, 1913, 74.

¹³⁶ EMM, 1911, 508 ff.

¹³⁷ T. H. P. Sailer, *The Mission Study Class Leader*, New York Educational Department of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

aries; and finally, a class introducing the study of *methodical mission science*, under the direction of secretaries, and allowing for a free intercourse to get expression of the members on their own working experiences. Since it is not possible, however, for all to go to fashionable summer resorts, there are so-called "Missionary Institutes" in the larger American cities, in which there are two and three day courses, and here the work is restricted to a simple introduction into the method of studying the mission sciences.¹³⁸ No doubt, the mission work, already so highly developed in America and England, will receive an immense and lasting impetus from all these young energies, that by such systematic study are directed into the idea of missionary activity.

5. These incontestably great endeavors of Americans to enlist the enthusiasm and energy of youth, do not stop short at this portion of the battle plans. Adults, particularly the men, are to be won by an earnest, determined plan of agitation for the needed support of the missions. This movement, called the Laymen's Mission Movement, is only of recent date, but owing to the expenditure of an immense energy on the part of the founders and promoters, it has early gained prominence and grand success. The movement grew out of a prayer meeting of about 60 wealthy merchants, who had met on occasion of centenary celebrations of the founding of the American Mission Work, Nov. 15, 1906. The meeting formulated the following resolution:

"According to the wonderful Providence of God, the Centenary Celebration of the American Missionary Movement finds the doors in all lands opened for the glad tidings of the Gospel. The methods of the missionary boards, the ladies' missionary societies, and the like, are effectively organized. A greatly increased participation of responsible business men is essential to make the widest and most effective use of these methods, it is indispensable for the

¹³⁸ EMM, 1908, 387 ff.

growth of spiritual life at home. In the management of great business and state affairs such men are eagerly sought; but only in a few denominations have they even attempted actively to interest them for the missions.

"This Conference of laymen, therefore, resolves to appoint a committee to confer with the Mission Board of all the denominations in the U. S. and Canada, to consider the following suggestions:

a) that, under direction of the different Mission Boards, "a campaign of missionary education of laymen" be effected;

b) that, in union with the said Mission Boards, a comprehensive plan be worked out how, say in about 25 years' time, the evangelization of the world could be accomplished;

c) that a "Centenary Commission" of 60 or more members be appointed to travel over the entire mission field, everywhere and report their finding to the home Church."

The proposed committee was constituted December 15 of the same year and accomplished the work expected of it with surprising zeal and effectiveness. About 60 laymen have traveled over the missions and their glowing reports have set fire to the zeal of unnumbered members of the mission workers. Greater waves of enthusiasm went over the country in consequence of the "Mission Campaign" inaugurated in 1908 and 1909, in 26 cities of Canada, in 1909-1910 in about 75 of the greatest centers of industry and trade in the United States. Everywhere where the movement could find a point to begin, it formed local committees whose members did all in their power to persuade their friends to subscribe to the "Declaration of the Laymen's Mission Movement": "Since I believe that it is the duty of the Church of Christ to preach the Gospel to all creatures, it is my firm resolve to pray, to give, to study, and, as God gives me opportunity, to labor that the Church in the present generation obey the mission command of the

Lord.”¹³⁹ Where it was not possible to interest the circles of high-finance in any other way, recourse was had to elaborate “Mission Banquets,” a drawing card that even brought out the attendance of pampered money barons. Julius Richter, who gives a full account of the laymen’s movement,¹⁴⁰ attended such a banquet at one of the finest hotels in New York (The Astor). Although the cover (dry at that) was laid at \$3.00, about 1200 tickets were sold. On the method of addresses on this occasion the above named eyewitness reports:

“On occasion of my first attendance at a lay convention, I heard General Secretary Campbell White speak, and the most varied impressions were evoked. On the one hand, his discourse, considering it only theoretically, was a splendid effort, full of scintillating, enthusing eloquence, and the rich and spoiled audience hung enraptured upon the lips of the speaker. Then, there could be no doubt about the veracity of the man and his total belief in this method of making the mission work plain to his auditors. White is through and through an open, honest man. But this accumulation of improbable, uncontrollable dates and numbers as a ribwork of a mission sermon, these diagrams and tabulations, these arithmetical problems seem to a continental the veriest adventure. Professor Warneck gives us some of these problems in his periodicals: If 10 millions of Christians promise to pay \$5.00 every year for 20 years, and if a further million of rich men will donate \$50.00 each for the same time, then the financial needs of all mission societies and everywhere will be satisfied. If the American Presbyterians consider as their portion of the work

¹³⁹ These mission campaigns are not entirely new. In February of 1886 the Church Mission Society of the Anglican Church, held mission meetings in 170 cities of England and Scotland, and they were very successful. (Murray, *The Key to the Missionary Problem* Fourth Edition, 80.) Among Catholics the great anti-slavery meeting under Cardinal Lavigerie can be compared to these Protestant manifestations.

¹⁴⁰ AMZ, Supplement, 1910, 521 ff.

the conversion of 100 million non-Christians and send to every 25,000 heathens a missionary with 5 native helpers, then they must furnish 4000 missionaries and 20,000 native helpers and 5 million dollars every year for their support, then the members of this Church will have to give \$5.00 each every year to support the work. This technique of numbers (juggling) is very popular in America. Samuel Copen, President of the lay movement, a conservative, sensible man, has gathered and published a special copy of figures and diagrams and titled it: "Facing the Facts." The Americans fairly revel in figures."

Fitted to reach the masses, there is a new method of agitation, the *Mission Exhibitions*, that are held in grand style in America and in England. Here we are shown entire villages of Chinese, Africans, and Indians. Booths are erected to sell native articles and the attendants are dressed in the costumes of the respective people. Discourses are held to explain the whole question presented and the games of the natives are shown. All this to bring the mission idea to the people. All these many means of agitation and the resultant strengthening of the mission, bring benefits not only to the mission, but also to others. These missionary Americans are not making arithmetical problems on the mission question alone. There are some very realistic ideas of other things back of all this working and helping the mission. A great number of the missionaries from America and England are busy in other activities besides that of preaching. They engage in business, or at least, are a great help to the business relations of their homes with the mission lands. It is notorious that the favorable experiences of American exporters in this regard have made them warm friends of the missions. American periodicals do not fail to enlarge upon the manifest great advantage the missions offer for business concerns.¹⁴¹

Men of insight are beginning to take note that the entirely too business-like character of the lay movement in

¹⁴¹ Compare, *e. g.*, "Missionary Intelligencer," 1912, 136, 211.

America is very liable to become a serious menace to the real spiritual task of the mission, and the too great influence of men of a critical turn of mind, but not educated to the mission work, may hamper the special mission boards in their own work. "Most welcome to us is the enthusiasm, the ability, the interest, and the help of pious laymen; but we should not forget that we must study the missions to understand them, that it is a spiritual power and not money by which the world is won; that there is a divine mathematics far superior to the calculations of men; that prayer is a real power, and faith a living factor in the missions."¹⁴²

At all events, "the effect of the movement upon men is very surprising. Many men who were indifferent, critical, yes, even hostile to the missions are to-day zealous promoters; hundreds are earnest in prayer and have experienced a quickening of their spiritual life. Statesmen, judges, business men, and artisans have stood up and spoken in their great conventions and meetings for the missions. The stand taken by the press pertaining to the missions is quite another on account of the interest of these prominent people in the movement. This movement has also enlarged the income of the missions."¹⁴³ In Canada the income was increased 33 $\frac{1}{4}$ % in two years. In the Presbyterian Church in the South (North America), the first to call out a separate lay movement, the receipts went from \$220,000 in 1906 to over \$400,000 in 1909. How the receipts for the missions were increased in one city by the lay movement can be seen by the report from Toronto, in Canada. The following table shows the increase of the annual donations from the five strongest denominations of the city within two years:¹⁴⁴

¹⁴² AMZ, 1910, Supplement, 39.

¹⁴³ EMM, 1911, 112.

¹⁴⁴ John R. Mott, *The Decisive Hour of the World Mission*. (Germ. Edition.) Basel, 1912, 131.

	Year 1907	Year 1909
Anglicans	\$51,781.00	\$71,000.00
Baptists	23,000.00	60,872.00
Congregationalists	3,000.00	4,913.00
Methodists	61,753.00	102,000.00
Presbyterians	46,332.00	111,411.00
	\$185,866.00	\$350,196.00

The number of larger individual gifts has also grown quite noticeably. In 1909, John D. Kennedy, of New York, gave to the mission 4 million dollars in his testament. In 1910, another New York Protestant gave a million dollars for the same purpose.¹⁴⁵ John Wanamaker donated the club house for the Y. M. C. A., at Seoul, and it is the finest building in Korea.¹⁴⁶ The American Board, in 1911, received a million dollars to increase its fund for higher education, although it was before a fund of 2 millions.¹⁴⁷ The Presbyterians were made happy by the receipt of a legacy of 3 million dollars in the same year.¹⁴⁸ In 1912, an American millionaire presented a fund to enlarge the Protestant college at Tsinanfu (Shantung) amounting to \$150,000 each year for 10 years.¹⁴⁹ In noble emulation of the men, the American Women's Mission Societies in the winter of 1910-1911 celebrated the 50th anniversary of their founding in the largest cities. Through this celebration over one million dollars of extra contributions were to be realized. By the end of April, 1911, this million was nearly subscribed.¹⁵⁰

From America this movement crossed the ocean and became operative in England, Scotland, Australia, and Ger-

¹⁴⁵ John R. Mott. *The Decisive Hour of the World Mission*, 126. It is very noteworthy to ascertain, that Mott makes the statement while speaking of the increase of the mission donations (132): "It is remarkable, as it contradicts the misgivings of some leaders in the Church at home, that the contributions for the needs at home grew in the same measure as those for the missions."

¹⁴⁶ MI, 1911, 140.

¹⁴⁷ MI, 1911, 340.

¹⁴⁸ MI, 1911, 555.

¹⁴⁹ Witte, *Ostasien und Europa*, Tuebingen, 1914, 232.

¹⁵⁰ AMZ, 1911, 341.

many. An example of recent date will portray with what ample means they are able to figure in England. The Anglican Church Mission Society has, because of the further extension of its mission field, been forced to apply almost the entire amount of its mission fund of one and three-fourths million dollars for running expenses and faced a deficit of \$250,000. In this need they called a number of their patrons and friends to Swanwick in June of 1913. At the very first conference \$60,000 were subscribed and then these friends went out to work all over England, and by the 8th of July the deficit was made up, and over and above there were contributions subscribed to help the cause along. What touching willingness to bring sacrifices this occasion brought about can be seen from the letter of a German lady, partially blind, from London to the Berlin Mission House:

"I am an old private teacher, living on my savings. My needs are very few and my only luxury were books, and as I have for the last two years been too blind to read print or writing, books also are dropped. All my life I have been too weak to take an active part in the beloved work of the missions, but the Lord has opened my heart and eyes here in England—'tis here I have learned rightly to give, to give systematically and conscientiously—first the tenth part of my income, and now in this great time, since 1910, I am giving a fifth part of my income, following the example of my most intimate friends, and I am giving it for five years. Now, since the Swanwick Conference everyone is doing what he can to cover the deficit, that is felt not only by our Church Mission Society, but, as it would appear, by all the mission societies. In Germany everyone thinks that the Englishman gives of his great riches, something found quite natural. But I know from experience that here people are bringing *sacrifices*, and very great sacrifices. Among my intimate friends there is only one rich family. They do not only give thousands every year, but now they even travel third class instead of first, by which they save

about \$250 more for the mission, and now, when the grown up boys and girls have asked their father for an automobile, the father simply asked: "Shall we not rather give these \$5000 to the mission?" And they replied: "Yes, father." A close friend to me received a small legacy of \$500 and immediately she sent it to the mission. Her sister, who long ago wished to travel in Switzerland, gave up her trip and sent the money thus saved to the mission. An official, whom I know well, after the Swanwick Conference, gave up his large establishment, dismissed a number of his servants, and moved to a smaller house. The saving thus made is going to the Church Mission Society. I could give you a number of similar examples." (Special number of the Berlin Mission Reports, 1913, 28.)

In Germany, Prof. Meinhof, Hamburg, was especially active for the founding of a German-Evangelical Laymen's Mission Union that organized November 12, 1908, in Berlin, and makes its object, by the use of suitable literature, to interest the better situated classes for the mission.¹⁵¹ In the direction of these activities, the Mission Convention of Nov., 1910, bent all its energies, and, on the instigation of the wife of the chancellor, they had lectures in the chancellor's palace for a select audience. Somewhat older than the laymen movement, and of a more general character, we find the movement to gain the teachers for an organized mission work. As early as 1902 a Teachers' Mission Union was formed as a center for similar unions throughout the country. The membership had, until 1909, grown to 1348. Three school districts of greater dimensions (two in Brandenburg and one in Silesia) joined in a body, bringing into the union 104 teachers. The members have at their disposal a mission library of about 600 volumes, in which they can find the topics they may desire on their work. The

¹⁵¹ For its constitutions see EMM, 1909, 47. An explanatory article on the Mission Union, AMZ, 1909, 36. Compare the tract of C. Meinhof: *Die Mitarbeit der Laien am Missionswerk*. Herrenhut, 1910.

mission periodical, for which they all work, is sent to them gratis.¹⁵² Special mission courses are held only for the ministers and for the teachers. From October 2nd to October 5th, 1911, the first series of lectures was given for teachers taught in the higher schools and teaching the higher grades. Among the lectures there were several university professors. The close was made by the Superintendent, (Oberlehrer) Licentiate Moldaenke, on the theme: "Division of the Mission Work in the Instruction in the Higher Schools."¹⁵³ The National Collection taken up on occasion of the Emperor's Jubilee, for the German colonial missions, realized \$860,300 for the Protestant missions, for the Catholics \$351,125. To keep alive the good effects of this great national offering, especially among the more wealthy classes, the Protestants set aside \$125,000 of it to start the "German-Evangelical Mission Help," with the object of perpetuating a wide-spread propaganda in Germany.

6. As can be seen, all the more recent Protestant methods of mission agitation have this in common: they try to lead to more interest in the mission and by a deeper knowledge of mission work to greater zeal for same. This self-same earnest endeavor is noticed also among the Protestant leaders. They are rendering themselves more capable to cope with all the foreign and home mission problems by a detailed study of all the questions pertaining thereto, and their work, according to every evidence obtainable, is fraught with great success. Great services were rendered the cause by the Continental Mission Conference held every four years in Bremen. But the Edinburgh World's Mission Conference has given a really monumental testimony to the self-sacrificing earnestness exhibited in the Protestant mission activity by the immense material laid down in the nine volumes of well prepared data and gathered by the

¹⁵² EMM, 1909, 45. The annual reports of the Teachers' Mission Union, are published at Berlin. P. Zestermann (a teacher), Berlin W N 21, Rathenowerstr. 66, is president.

¹⁵³ EMM, 1911, 468.

Conference. *The Edinburgh World's Mission Conference is the determined expression of the will of Protestantism to take in hand, at once, and according to a thorough pre-conceived plan, the evangelizing of the entire heathen world.* How they go about preserving the effects of the conference by diligently keeping up the work, can be seen, by the organization of an International Continuation Committee consisting of 40 members, (10 to the European Continent, 12 English and 12 American) 12 separate commissions on the most important phases, such as: placing of the mission fields, the Mohammedan missions, school work, literature and the press, the medical mission, statistics, etc.¹⁵⁴ The first and most important result of the "Continuation Committee," was the launching of a periodical, "The International Review of Missions." This committee met in Bishop Auckland, 1911 (North England); Lake Mohawk, 1912 (U. S. A.); 1913 in The Hague (Holland). In the winter of 1912-13, John R. Mott traveled over India, China, Korea, and Japan, to be present at 18 conferences, at which he presided, to carry on the general work begun at Edinburgh. The discussions and resolutions of these conferences are gathered in the collation of reports edited in New York, 1913, "The Continuation Committee Conferences in Asia, 1912-1913." I do not fear to miss the mark, if I say that the most far-reaching and characteristic manifestation of modern Protestant mission life is the systematic and thorough study of every phase of present actual mission problems.

7. The leaders of the movement are not content to work up to a complete *study* of the mission and to obtain the *financial means*. It is an incontrovertible fact that very much praying is done in all Protestant mission circles. John Mott, who gives to prayer an entire chapter in his "The Decisive Hour of the World Mission," (137) marks it as the *central problem* of the mission, how to awaken the spirit of supplication and prayer. If anywhere the com-

¹⁵⁴ EMM, 1911, 291 ff.

plaint is raised that not enough is done at home for the missions, the cause is said to be the lack of a prayerful spirit. On the other hand, we note that the mightiest mission agitations of Protestants, as seen in America and England, have all been in closest connection with their devotions and prayer meetings. In the English Church a special day is appointed on which prayers are said for the missions. The Mission Feasts, as celebrated every year in Germany, also encourage a spirit of prayer. The Edinburgh Conference treated of the education of the people to prayer in the very first place, when speaking of the home mission work, and proposed the keeping of devotions in the churches and the homes, prayer days and prayer weeks for the mission, and impressed the need of *regular* prayer hours, notwithstanding weariness and distractions.¹⁵⁵

¹⁵⁵ World Missionary Conference, Edinburgh, 1910, Vol. VI, 10-16. Compare also John Bobertag: *Die Mission in häuslichen Andachten*, Herrenhut, 1912.

CHAPTER VI

Modern Tactics of Protestants in the Mission Proper

THE tactics of the Protestant mission are plainly seen in the comparative studies in the III Chapter. Yet it may not be without good results, to bring these points to a sharp focus at this place.

The actions and aims in the Protestant missions can be reduced to three points: to extend the work of the missions to all new fields not yet reached according to set plans, an increased influence upon the higher classes, and endeavor to a united procedure.

1. A particular impetus and strengthening was given to the determined will of Protestantism, immediately to take in hand the mission work in all the heathen countries, with all possible vigor, by the idea of "Evangelizing the World in This Generation." If the Church is in duty bound to do all she can to bring the Gospel to the present generation, then quite naturally the question arises, what mission fields are not yet, or not sufficiently, occupied by missionary forces, and the answer, not at all pleasing nor reassuring, becomes an earnest admonition to the entire Church. The spread of the missions to districts not yet touched became, in consequence, one of the most urgent questions at the Edinburgh Conference, and it was not merely accidental that John Mott, the most zealous promoter of the war cry "The Evangelization of the World in This Generation," became the leader in the first commission appointed for this purpose. The commission gave to the Congress as its view, energetic spread of the mission in China, India.

equatorial Africa, and the lands under the dominion of the Crescent.¹⁵⁶ In fact, the Protestant mission is actively at work to strengthen its position in these lands at the earliest possible date and in places, particularly along the China coast, in North India, and the missions to the Moham-medans, the Protestants have greatly overcome the former lead of the Catholic missions. A strong advance of the Protestant missions, not only in the German colonies, but in all the more important mission countries of Asia and Africa can assuredly be looked for within the next decade.

2. It has always been the most ardent wish of the Protestant mission forces to *influence the leading classes*, and to this end they have spared nothing in men and means, and so they have, undeniably, obtained a lead in Japan, China, India, and the missions to the Mohammedans, far in advance of the Catholics. Not content with their achievements, they are hard at work to increase and improve their literary efforts and their higher schools.

An entirely new form of influencing the educated classes has been put into operation by the Americans and English through their transplanting of the Y. M. C. A. into the mission countries. John R. Mott, whom we have so often mentioned, is at the head of this movement with a few other men of influence. On the pressing and repeated requests of the Protestant clergy and business men, the American and English Y. M. C. A. simultaneously sent their secretaries to the Asiatic mission field (1892) particularly into India, China, and Japan. They settled in the most prominent centers, erected a splendid building and attracted Christians and heathens with ever growing success.¹⁵⁷ As much as it could practically be done, the con-

¹⁵⁶ Compare the noteworthy report of John Mott: *The Decisive Hour of the World Mission*, 101.

¹⁵⁷ According to W. Gundert the success of this work can be traced, above all, to these secretaries and their personalities. They had come forth from the especial schools of Mott and were especially selected with most scrupulous care. They were men as

trol of the societies was placed into the hands of the natives, and thus the attraction was doubly enhanced and the whole assumed a sort of a nationalized character. Until 1907, in the short span of 15 years, this work had an immense extension. In that year there were in the mission lands (including Latin-America) 307 societies of the Y. M. C. A., with more than 23,000 members, and they expended many thousands of dollars for their buildings and their maintenance. In Eastern and Southern Asia there were 52 secretaries engaged in looking after these branches.¹⁵⁸ Pertaining to the number of conversions effected by these societies, oddly enough, no data are available, but it surely is not a small success, if by the aid of these societies Protestantism is brought into prominence and into touch with the future leaders in the mission countries, if heathens and Christians are brought into intimate association, styled "Brothers," and this spirit of fellowship is ever after warmly fostered. It is apparent that these advantages are much appreciated.

"Nothing is more important for an effective mission work than to gain for Christianity the student body. No mission activity is more successful in proportion to the amount of work applied, than that directed to the higher classes. This is particularly true of organizations in which students can influence their fellow students."¹⁵⁹ This latter case, as is reported by John Mott, obtains in China. "In no country is the Y. M. C. A. doing a more wide-spread, more solid, better work, outside of the high schools, than is done in China. They furnish great numbers of Evangel-

required by the American ideal; they were not only intellectual but were versed in a scientific way—sociable, athletically inclined, and excelled in strategical and diplomatic talents. AMZ, 1907, 447.

¹⁵⁸ EMM, 1909, 385. It may be in place to remark, that among the Catholics in Mexico (Mexico City, Chihuahua, Monterey) 8, in Brazil (Pernambuco, Rio de Janeiro, Sao Paulo) 3, in Buenos Aires 3, in Havana, Cuba, 2 secretaries of the Y. M. C. A. are very active.

¹⁵⁹ Mott, *The Decisive Hour of the World Missions*. (Germ. Ed.) 104.

ists. In the Government University at Peking the number of "volunteers" who have placed their life in the services of the kingdom of God, is 200, although as Christians they must relinquish their prospects for better positions in the business world and in the state offices. A few years ago the "Union Christian College," after a revival in Shantung, gave to the missions 104 students and 28 pupils of the high school, to the services of Jesus Christ."¹⁶⁰

No doubt, the dedicating of themselves by these students to the cause of Christ is not of a lasting character with all of them, and many a thing about the workings of American pedagogy may show up unpleasant fruits for these societies. Nevertheless, the Y. M. C. A. is developing more and more into a powerful agent for the Protestant missions.

3. A third symptom, and none the less a strong and important factor in the development of the Protestant mission, is the successful effort to bring about a *united procedure* in the mission field to achieve definite mission aims. Here I am not referring to the coalition of several sects on the ground of sameness of faith, as was done in Japan, China, and India in a more or less restricted way, or is at present preparing; but I mean a practical, actual working union of the different Protestant mission societies in the mission countries, a union that portends serious results against the Catholic missions. This community of interests is sought most particularly in occupation of the mission districts, in school and press activity and the education of their missionaries.

Pertaining to the first point, great troubles and difficulties arose because of the competition of the several sects in the same district. Gradually they came to the conclusion, that a division of the territory by friendly arrangements, as they saw it done among the Catholic orders and congregations through the offices of the Propaganda, would

¹⁶⁰ Mott, *The Decisive Hour of the World Missions*. (Germ. Edition.) 75.

prevent these unpleasant occurrences and, at the same time, make possible a more equable division of working forces over a greater extent of territory.¹⁶¹ A friendly decision in the case of differences about territorial limits is given by the special courts or councils in West China since 1889, in India since 1902, and since 1906 in South Africa. In the South Seas, the Philippines, and Korea, the division was arranged with great success.¹⁶² That the North German Mission of its own accord transferred the northern part of the smaller Togo to the Mission of Basel, so that this district would not be left open only to the Steyl Missions, is a well known fact.

Not less helpful to the Protestants is their working union in regard to school and press activity. Not every mission society has the forces and the means to erect a complete school system running on up to an efficient high school, or to make plans embracing all the branches of a wide-scoped literary activity. Therefore, the different denominations have formed a coalition of great efficiency, in Japan, Korea, China, and India, to erect a complex higher school system in certain provinces, (as in Pechili, Shantung and Szechuan) and to work hand in hand in their enormous printing establishments. How much the Protestant missions gained in China by this means, has elsewhere been conclusively shown.

¹⁶¹ As reasonable as the Catholic practice of division of territory is in its principle, still the historical development had to lead to it that a few of the orders and mission seminaries—particularly about the end of the 18th and the middle of the 19th century—had assigned to them immense territories that they alone could not master. Wherever it was not arranged to divide as time and circumstances demanded, we find Protestantism marching on. So it comes that monopolizing of districts and territory too ponderous to handle, has become a cancer for the Catholic mission and a vulnerable spot in the competition with the Protestant mission. This is most bitterly felt in Asia, because fewer of the more recent societies were called into this field than to Africa and the South Seas, where colonial policies made these demands.

¹⁶² EMM, 1911, 14 ff.

To make it easier to educate their missionaries in the languages, the Protestant mission societies organized a school of languages in Japan, in Nanking, and in West China, in Bangalore, in Lucknow, in India, and in Cairo.¹⁶³ Doubtless, these schools were really a great need for the Anglo-Saxon missionaries who, as it is, were not noted for a too great diligence in acquiring the languages, yet, these schools for languages, and they are to be multiplied, will be a great advantage in the future literary ambitions and aims of the Protestant missions.

In the details and questions of concrete separate interests, we have seen the Protestants a unit in their attack, in addition they have made it a point to be of one mind also in all the general affairs, by an effective arrangement of their general conferences in the different countries, and these are held periodically in China, Japan, Manchuria, India, the countries of the Crescent, British Africa, and lately also in German South Africa.¹⁶⁴ "These various meetings are simply indispensable for the work of the missions—they permit an exchange of ideas, questions, experiences, without which these missions would have remained a very precarious affair during the last 60 to 80 years." Dr. A. H. Smith of Peking simply declares: "It may be said that every progress in every direction dates from these conferences."¹⁶⁵

Not long since, Prof. Julius Richter made the remark, "that Protestantism would have to overcome the advantage of the Catholic missions in their greater number of Christians, by opposing to them greater intelligence, more powerful initiative and greater financial helps." We will remember these interesting words to be able to use them in rebuttal, should some Protestant debater tell us that the

¹⁶³ Verhandlungen der XIII. Kontinentalen Missionskonferenz, Bremen 1913, 11.

¹⁶⁴ Compare on these Conferences: EMM, 1909, 507; 94, 208, 334, 502; AMZ, 1908, 358, 412; 1911, 519.

¹⁶⁵ EMM, 1911, 16.

Catholic missions depend too much upon the power of mere worldly means and neglect the power of the Gospel. At all events, we can deduce from the foregoing explanations that the Protestant mission is already taking up the line of action advised by Richter. At the same time, when we consider the almost inexhaustible money supplies at the command of Protestants, when we consider the greater difficulties met with by Catholics to recruit forces, because of the stringent limitations of fitness imposed by the greater requirements exacted by celibacy and learning demanded of priests, we can well see that the future promises to Protestantism a more extensive and also intensive activity in the mission field. The Protestant missions may be considered as being in their infancy. In consequence we may look forward to the future with very just apprehensions. Protestantism will in future periods be still more active. It will outdo its present activity by far. Now, what shall we Catholics do in the face of these considerations? Supinely let "bad" enough alone? Surely our tactics must be, to parallel the forces and the means of Protestants wherever we can: And as we outnumber them in members of our faith we must outdo them in evangelizing the heathen world.



CHAPTER VII

How Can We Help the Catholic Missions in Asia?

1. The Question of Personnel

THE question as to the personnel of the mission is not as easily solved by Catholics as by the Protestants of England and America. The latter can take any man, any father of a family, be he what he will, an artisan, a physician, a teacher, as long as he is a really good Christian, give him a short course and send him out to the missions. Comparatively Catholics have twice and three times the amount of work and difficulty to get the needed forces. First of all, the long courses of studies demanded of priests and also the greater requirements as to the Sisters and the priests. For instance, celibacy. Then, when we consider priests and Sisters, able as they are, we meet with a sifting of the material to get the most reliable and the most fit for the services of the missions.

The cry from Asia, because of the great dearth of forces, is most insistent, and the mission societies there engaged and responsible for the missions must do all in their power to send any man at all capable into these fields. And here it may be well to remark that a great many of the orders and congregations active in the missions have their own great fields of activity at home, and these make the greatest demands for forces, a circumstance the Protestant mission societies need not consider.¹⁶⁶ The larger and

¹⁶⁶ They need furnish no teachers, or at best, a few for their own schools. The public schools do their work, but the Catholic schools demand an immense number of vocations. The contrast of Catholic

greater in number the missions are that are accredited to an order, the more serious may the results become for the missions. The biography of the great Indian mission Bishop of the Capuchin Order, Anastasius Hartmann,¹⁶⁷ shows plainly, how earnestly he worked in co-operation with his superiors and the Propaganda to overcome the difficulties just mentioned. Since then quite an improvement is noted in the Asiatic missions, yet, the needs of to-day, as we have seen, imperatively demand decidedly greater means and forces for the work. As it is impossible to make effective decrees and laws to force mission zeal into men, as it is necessary that it should spring up in the heart elicited by love of the Savior of the world, and a desire to do His holiest will, as this love and zeal are born of a deep insight into the crying needs of the present state of the missions, therefore, it becomes a necessity for all orders and congregations, and a duty, too, to supply their members and prospective candidates with mission literature that will sound out a mighty call to duty for the great Redeemer's work to save souls immortal. This urgent call must be made upon the theological basis of the mission idea, by the clear perception of the general conditions of the mission, and the really unbearable lack of efficient mission forces in the respective orders. If we religious and mission people must lay the right stress upon the necessity of better knowledge of our missions, we dare not allow ourselves to be outdone in this matter by anyone.

It will become quite evident to the orders and mission societies engaged at the same time in the work in Asia and other parts of the world, that in face of the very special unique present importance of the Asiatic missions, they will have to forego accepting any calls into other fields in other parts of the globe and in America so that they will

hospitals and orphanages and those in Protestant hands, helps to make this clear.

¹⁶⁷ Imhof-Jann, Anastasius Hartmann, Luzern, 1903.

be able to concentrate all available forces upon the great work in the Asiatic missions.

Should any of the institutes having the responsibility for a territory see that, notwithstanding all their efforts, they are not in a position to furnish the necessary men, then the superiors of these orders, as can be seen from an instruction of the Propaganda for the Bishops of India,¹⁰⁰ March 19, 1893, are under the obligation to report this inability to the Propaganda, so that it may make the needed provisions to arrange for the forces demanded. Because others are prohibited entrance to any such assigned mission territory, the whole weight of responsibility for all its millions of inhabitants rests entirely upon the order and its superiors to whom the territory is accredited. This responsibility is made the more pressing, when it is seen that the inroads of Protestantism and its successes make more men and means immediately necessary for the Catholic mission. As a working basis for these laws and intentions of the Propaganda, March 19, 1893, the expected and necessary forces were, to a degree, determined in proportion to the extent and population of the given territory of the respective missions. This prescription has a peculiar importance, in so far, as it determines the forces to be furnished by the orders in the particular field mentioned. It puts us in mind of the word: "*Evangelization of the World in This Generation.*" This may remain a sort of utopia in its immediate signification, but it will not remain without lasting influence, if every order and congregation will make its mission motto for the entire body: *With all our might for our missions*, that is, everything in our power must be done to gain our entire missions, as soon as we possibly can, for Jesus and His Holy Church; should, however, an order see that it is not equipped to do full justice to

¹⁰⁰ Collectanea S. Congr. de Prop. Fide, Romae 1907, II n. 1828 sub III. Pertaining to the duties of the orders regarding their mission territory, see the instruction to the Vicar Apostolic of East Tonkin, September 1, 1881, Collectanea n. 1558.

the work assigned, then the interests of Christ and the Church must be preferred to the interests of the order and a magnanimous effort be made to interest others in the work and territory assigned to them for their endeavor. Of late we have witnessed striking examples of this setting aside of all selfish and individual interests that awaken true admiration and are, in the fullest sense, an honor to the respective orders. May it be the pleasure of the mission chroniclers to report the ever ready willingness of the institutes called upon to send its men into such districts.

Some provinces of the several orders that have engaged in different parts of the missions of the world may be so well supplied with forces that it would be possible for them to take some smaller or even a greater territory in Asia. For the time being it would prove a really great factor if such a province or institute could send only two or three missionaries into a territory to be assigned to them. In other cases, orders that otherwise give themselves more to the contemplative life, or have not enough to work in a large territory, could take up some work of detail that would call for less men, such as school work, literary activity, giving special missions to Catholics in a certain field. If, for instance, each vicariate in China could thus be supplied with one higher school, what an influence that would mean! That alone would mean the establishment of about 50 higher schools in China. Just compare the Order Statistics in *Annuaire Pontifical* of Battandier, and one can see how very much can be accomplished by calling into the field, according to a studied plan, the services of the orders for the establishment of schools. One thing is most ardently to be prayed for: that the new societies that are coming into existence in Switzerland and in the United States, and as yet accredited to no mission territory, may place all their available men at the service of the Asiatic missions. The new seminary for secular priests to be founded by Prof. Schmidlin in Muenster, as reported, will be exclusively for the missions of Asia. A number of orders gladly make al-

lowance for the preferences as to the field of labor of such secular priests as wish to enter.¹⁶⁹

At the same time a plan should be mapped out for work among those Catholic peoples and nations that have done positively nothing for the Asiatic missions, that have no schools or work of any kind to their credit in Asia, so that among these tribes and peoples at least some attempt may be made to begin the work to have mission schools started from which they could send missionaries to the heathens of Asia, and thus they could take their part of the work of the missions. Here the Slavish races must be mentioned, (Poles, Bohemians, Kroatians) then, Hungary, Canada, Australia, and New Zealand.¹⁷⁰ And the United

¹⁶⁹ In the Magazine "Hochland," 1914, 180. Fritz Krauss relates this anecdote: "As we were gathered one evening in the "Goetheroom" in Neuburg (with Rat Schlosser) for our little talk, Brentano suddenly said to the clergyman, who was the private chaplain at Neuburg and at the same time the secretary to Schlosser: "Go to the foreign missions. Here you are only a chaplain of ease." The man took these words so seriously that on the following morning he expressed his positive determination to give up his position and do what Brentano had suggested." A priest nowadays need not have a mere sinecure to feel himself urged to enter the services of the missions. Before the outbreak of the late persecutions in France, it was *not at all* a rare occurrence for young secular priests to consecrate themselves to the work of the missions.

¹⁷⁰ All these countries, and among them Canada does the most, either supply no missionaries and Sisters at all, or very few, for the missions among the heathens. And how differently we see even small Protestant sects act in this regard. The United Presbyterians in the United States, numbering only about 140,000 communicants, have missions in Egypt, the Sudan, in Pandshab, and furnish a personnel of 210 people to these missions, and support them with an annual outlay of \$281,000. (See: Boehmer, Kreuz und Halbmond im Nillande. Guetersloh, 1910, 74. Statistical Atlas 19.) The little body of United Brethren support 15 missionaries and 192 mission workers (not counting the women) with an annual expenditure of \$240,000, which amount, however, does not come entirely from this little sect. (Warneck, Abriss, 140.) To every 58 members of the United Brethren there is said to be one missionary. Even con-

States, that at present is helping a few mission houses just establishing themselves, will have to assist quite a greater number more of missionary enterprises among its Catholics, to have anything like a proportion favorably to compare with the number and means of its Catholic population. And America could do so much for the Asiatic missions.¹⁷¹ In the United States and Canada an awakening of missionary vocations is really necessary and the same must be said of England and Ireland, and this not only because of the urgent need of men and women in the immense colonial territories of these peoples, but also in regard to the fact that so great a number of the Protestant mission forces hail from the Anglo-Saxon races, and the English language is such a great help in carrying on the expansion of Protestant mission work. (Can our American clergy grasp the infinite import of these facts as seen by the German author? *The Translator*.) How little consolation we can take from the expression and effect of a mission spirit among the English and Irish, may impress itself upon us by considering the fact that in 1905 among the 2 bishops and 124 priests belonging to the one originally English Mission Society of Mill Hill, there were but 42 Englishmen and Irishmen, not 20 Englishmen in all. The quarterly of this society is spread gratis, and even at that cannot find readers. A lady who had hoped to be able to distribute 25 copies later on called for only two.¹⁷² From among the different colleges and schools of South England, taught by the reg-

sidering the difficult conditions under which the Catholics live in the above named countries, we must, nevertheless, say that they could and would do much more if the mission spirit were fostered among them.

¹⁷¹ Translator's note: Catholic missionaries from the United States would prove quite a distinct and unique class for the Asiatics, who think all America to be entirely Protestant. The position of Catholic priests from the United States working in the missions, would prove a great factor in countries acting the erroneous idea that all the great nations are solidly Protestant.

¹⁷² Illustrated Catholic Missions, November, 1905.

ular and secular clergy, only one institution (Ampleforth) furnished one solitary candidate for Mill Hill.¹⁷³ If we call to mind the awful, distressing need for priests in Asia, and most particularly in British India, then it is simply inexplicable that so little is done in Great Britain, and that even among the regulars, to awaken and enliven a missionary spirit among the English.

The missions attended by Italians are in no better condition than the above portrayals relating to missions in general. The question as to personnel is simply a critical one. Because of historical developments the Church in Italy has a great number of missions to attend, but their personnel stand in an inverse ratio to the number and importance of their missions. More than one Italian mission territory has for years been waiting in vain for the addition of even one missionary. This explains the bitter and painful complaint of our late, zealous Pope Pius X. when in 1913 he addressed an autograph letter to the Directors of the mission houses of Italy, from which these words are taken: "*It is very painful for Us to see what a small part Italy is taking in the work of evangelization among the heathens, although it is the seat of Catholicism.*"¹⁷⁴

In France the Parisian Mission Seminary prepared and furnished many priests for the missions, but now the persecutions of the Church in France are preventing not only the necessary increase of these forces, but are causing the number to decrease at an alarming rate.¹⁷⁵ This is the more deplorable as the Parisian Seminary sends its priests exclusively to the Asiatic missions, where it has 35 mission districts in Japan, Korea, China, India, and Northern India, a greater number than any other society. In the year 1911 the seminary could send only 28 missionaries to these mis-

¹⁷³ Annals of the Propagation of the Faith, London, 1912, 217.

¹⁷⁴ Koelnische Volkszeitung, February 27, 1913, No. 174.

¹⁷⁵ The present war has called thousands of priests to their respective countries and the mission needs are crying to heaven. *The Translator.*

sions, while during the same time 27 of their missionaries died. Not one of the districts received a new priest, and only one could be added to their immense territory. In 1912 this seminary sent out but 20 missionaries, and the loss through death was 33, consequently a loss of 13 priests.¹⁷⁶ It is with the feelings of a most poignant regret and heartfelt sympathy, too, that we view this regression of one of the most splendid creations in the fields of our heathen missions.

If the number of vocations for mission work among the Catholics of the whole world is to grow, then it is imperative that the first conditions for the increase must come from a sensible and steady and strenuous use of opportunities offered in church, in school, in sermons, in religious instructions, in lectures to societies, in fact, in the whole range of *religious instructions*, everywhere to put before the people the real state of our missions in all their intimate relation to the kingdom of God. Catholics must be made to take an interest, a live, loving interest in the missions, their successes, their dire needs, and this can be helped by a judicious and liberal distribution of mission literature. If the pastors, if teachers and Sunday school teachers, too, are to do this really divine work in church and school in a way with methods in accord with the greatness of the work of the World Mission, then again, it must be attended that this is put before them in the theological lectures in the seminaries, especially in Dogmatics, Exegesis, Church History, and Pastoral Theology, as also in the work of the Catholic teachers' seminaries, both for laymen and for Sisters.¹⁷⁷

As regards the quality of the mission personnel, we find that a higher demand is made for the education of mission helpers who could be employed in the schools and the

¹⁷⁶ *Compte Rendu* 1913, 5, 314.

¹⁷⁷ Schwager, S.V.D. *The World Missions of the Catholic Church*. (English Edition published by the Mission Press, S.V.D., at Techny, Ill.). Ditscheid, *Missionskunde*, Breslau, 1913; the same, *Die Heidenmission*, Cologne, 1911.

literary activity of the missions, and this augments the difficulties of obtaining the necessary help. That there has, right along, been a shortage in such help, is clear to anyone who has carefully read the comparative study on mission conditions in Asia as it has been presented in this writing. Both the clergy and the people will, without doubt, in the long run help steadily and liberally when they see orders and societies do their full duty in preparing the candidates for the missions in the most thorough way, and they will prefer to give their gifts and helps and encouragement to those orders and societies who take the greatest and most absorbing interest in the work of the heathen missions. It is in the interest of the missions, and as well in the interest of mission orders and institutes, to work strenuously at the general and special training of their candidates for the missions. In Germany this is progressing splendidly.

2. The Question of Financial Help

THAT the financial means at the disposal of the Asiatic missions must be increased—yes, must be increased very materially, needs no further mention here. From what has been said, that is quite evident. It can be ascribed only to the heroic willingness for self-sacrifice on the part of the priests and the Sisters in the missions, who have been content with the barest necessities of life, that the missions so poorly aided and equipped, have been able to accomplish the really great things recorded. Now, this heroic self-sacrifice of our missionaries dare not lead Catholics to ignore the decisive importance of a financial strengthening of our missions; on the contrary, just that very heroism of so many thousands of zealous preachers of our faith in the mission lands must inflame Catholic love and zeal for sacrifice.

In a certain sense the question of financial help is of wider importance than the care for an increase in foreign

help. In very many cases the lack of foreign help can be counteracted by native helpers, if the means to support them are at hand. But if these are lacking, there must necessarily come a stagnation—a dead standstill—of the necessary work or progress, as can be seen in the pitiful history of quite a number of mission districts.

1. The Society for the Propagation of the Faith could aid all Catholic missions more effectually if the Catholics of the different countries would raise a sum that would equal the amount given by the Society to the missionaries of their own country. This would have a meaning only for Germany, that supports its own missionaries in the field. But in as much as many other countries have no missionaries in heathen lands, such a plan would not help. How unsatisfactory the sums are that the Society for the Propagation of the Faith receives, may be seen at a glance, when we view the money donated by the various countries. The following table shows the amounts for 1911. It tells what the respective countries gave and what their missions received.

	Gave	Received
France	\$605,137.00	\$657,511.00
Germany ¹⁷⁸	186,112.00	122,215.00
Switzerland	19,510.00	5,300.00
Italy	50,651.00	66,085.00
Belgium	71,990.00	77,750.00
Holland	13,254.00	15,660.00
Spain	44,188.00	25,455.00
Portugal	3,816.00	
Austria	10,915.00	11,500.00
All Great Britain	55,491.00	304,184.00 ¹⁷⁹
Brit. N. America	4,138.00	31,500.00
Australia	856.00	500.00
United States	280,335.00	26,700.00

¹⁷⁸ Over \$100,000 given by the Ludwig Missionsverein are not included in above sum.

¹⁷⁹ In these sums are included the amounts given to all the colonies (except Canada etc.) also where the missionaries of these colonies are of other nationalities, as is the case in most of the British colonies. Evidently, the English Catholics should pay for the missions and missionaries in all their colonies. That they are so remiss in this duty is one of the main causes of the failure of Catholic

That the income of the Society for the Propagation of the Faith has decreased in France is very much to be deplored, but the cause was to be found in the persecution of the Church. But it should be an easy matter for the Catholics of Italy, Holland, and Austria to make up the deficit. And it surely is not beyond the range of reasonable expectation to look forward to the day when England, Ireland, Canada, Australia, and the United States will do a nobler share and raise at least a half million dollars more than heretofore, even if they have a burden to bear, such as the Catholics in the United States carry in supporting their own parochial schools. *Now, if it is possible, then these countries should take an honest pride in it to make this possibility a fact*, and not let a sluggish remissness keep back the work of spreading the faith in heathen lands. Surely, the great British Empire should possess a great mission center that would not need call for more than a united action on the part of all the Catholic societies for the mission now existing, to bring about enthusiasm in the great cause. When, yes, *when* will an Englishman arise to marshal all these forces into a great effective army and lead it on to the missions to work for our holy faith?

2. The friends of the Asiatic missions that are better provided with the goods of this world, will not be content with their annual offering as given to the Society for the Propagation of the Faith, because the Society must help so many other missions. These friends will try to do all in their power to help especially the missions in Asia. There is so much to do: to open schools, support those opened, to help the press, to aid and support the native priests and catechists. Many priests are in a position to help by encouraging legacies for the missions. If only some who

missions. It gives pleasure to remark that Rev. Ross, the director of the Society for the Propagation of the Faith, is very busy in spreading the Society in England and Scotland, and only lately Cardinal Bourne has insisted on the establishment of the Society in all the parishes of Westminster Diocese.

have ample means could be brought to consider the great claims of the heathen missions.¹⁸⁰

3. A most urgent and insistent call for help comes from our missions in India, to enable them to widen the scope of their labors. They are helped in their school work by the government and liberally at that. But this help is not enjoyed by the Chinese and Japanese missions, except for a few institutions of the Marianists in Japan, who will be able to help themselves quite well as soon as the great expenditures for their buildings have been paid. The missions in China and Japan are most in need of financial help. Should the apostolic see find it appropriate to have a general collection day for the missions in Asia, as at the time of the anti-slavery movement for Africa, and assign a Sunday (for instance, Pentecost) for this purpose all over the Catholic world, then something could be done to help these missions. Should Divine Providence grant that the League of Educated Catholics for Eastern Asia, as proposed by me in another essay, come into existence, then the readers of this book will surely take a lively interest in that undertaking. Let us hope, that in this matter no small, mean, selfish fear may take hold of some people, and make them tremble at the fearsome idea, that an increase in mission alms may have the effect of lessening the liberality of Catholics in their support of the home needs. As has often been noted, the very contrary happens, and it is easily explained along purely psychological lines. Cath-

¹⁸⁰ It would be a good plan for some wealthy people to work along the Annuity Plan: to loan a large amount to some of our missions and missionary societies, and have the interest paid to them with the provision, that on their death all further obligations cease. The gift of greater sums can do incalculable good in some of the poorest missions. Legacies are, no doubt, good, but a direct gift is often the best help. How our Catholic missions and mission societies would grow in influence and efficiency if some of our Catholic men of wealth would look out and beyond the narrower sphere of home work and, like the wealthy Protestants, would aid the missions with gifts from their abundance.

olics whose hearts beat high in exultant hopes and prayers and sacrifices for the exaltation of Holy Church, whose hands are ever ready to give for the missions, have their eyes open also for the needs at home, but they who are raised in the egotistical atmosphere of parochialism and vestry politics, and are never allowed to see the great Catholic heart pulsating for world conversion, are only too liable to be niggardly and parsimonious in their gifts for home necessity. Then, too, there is little need of fear that our country is in any danger of going bankrupt in its liberality for the missions. In 1911 two billions of dollars (\$2,000,000,000) have been spent in the U. S. for alcoholic drinks, over half as much for tobacco, 500 million dollars for automobiles, 200 million dollars for candy, hundreds of millions for other "*luxuries*," and only about 12 million dollars for the foreign missions and of these 12 million dollars American Catholics did not contribute even one million. To ask a half of one of the 5 billions spent for luxuries, for smokes, for drink, to ask a tenth of that for God, for God's work—oh, well, that would simply be preposterous.¹⁸¹

4. The missions must make their appeal to the good will of all Catholics. But at the same time, they must appeal with no less insistence to the orders and congregations, and here it makes no difference if they have missions to attend or not. All gifts that have been given to the orders by the faithful in olden times and today have been given to further the honor and glory of God and the salvation of immortal souls. If it is quite reasonable to declare that, first of all, there is an obligation to make due

¹⁸¹ In Germany fears were expressed that on account of the aroused enthusiasm for foreign missions the Bonifacius-Verein (Confraternity of St. Boniface) would lose its income used for the purpose of missionary home endeavor. In an annual financial report of the Confraternity we read: "Will not this mission enthusiasm hurt the Bonifacius-Verein? The total income for the last three years prove that enthusiasm for God's work in the foreign missions has had no ill effect at all on the income of our Confraternity."

provision for the home needs and developments of the order, then, also it is quite in place to contend that the orders and communities, the same individuals, are under obligation by prudent care to attend not only to domestic wants and demands, but also to look to the demands and wants of the Church in the territories where she is active in evangelizing the heathen. And we are glad to witness the fact that really heroic sacrifices have been made by orders, and that not only for the missions of their respective orders but for missions under the control of others. Some of the orders take it upon themselves to bear all the expenses of educating their candidates for the mission in as far as this is not done by the families or other benefactors. Other orders give a regular amount to their mission budget, or they assume payment of the expenses required for institutions called for in their missions.

Sad necessity has demanded in the past that some missionaries were forced to pay back to their respective orders and societies an amount of the rather small allowances from the mission societies and collections, so that instead of receiving help they were in the plight of returning money they needed quite badly, to their own communities. As long as these communities were themselves in really bitter need, such a procedure was, of course, a necessity. But it is readily seen that such measures have a bad influence upon the development of a mission.

The question as to the method of settling the financial troubles, may bring out a great diversity of opinion, and many plans may be suggested, but one thing remains certain, and all will agree on that point, more must be done financially to aid the Asiatic missions. The crying needs and the grave responsibility of the Church in her struggle against the ever growing encroachments of Protestantism imperatively demand this. And also the honor and position of the Church among these nations require that she stand on at least an equal footing with Protestantism. The aid received from her children must enable her to hold her

station. In the second volume of the: "Reise der Novara um die Erde" (Trip of the Novara Around the World 1857-1859) Vienna, 1866, Page 154, the Austrian, Karl von Scherzer, writes as follows on the South Seas: "The immense means at the disposal of the Protestant missions, and the further circumstance that they work not only for the spiritual, but also for the temporal welfare of their brown neophytes, give them medicines in sickness, nurse them, educate their children, and help them in all their needs with counsel and material helps, these must be considered the main factors in the rapid spread of Protestantism in the islands and peoples of the Pacific. We have seen missions where school, meeting house, and residence, constructed of iron, were imported from the United States, where the missionary drew a salary of \$2000 annually from the mission funds. *What a pleasing contrast to the miserable mode in which the Catholic religious have to eke out their existence in these far-away missions.* Unspeakable hardships and need are their portion, and very often they are exposed to the greatest suffering and misery. However, their devotion, the faith, the zeal of these holy men must awaken our fullest admiration as much as their misery and poverty must force us to think on and contrast the great liberality of those professing the Protestant religions with the religious indifference of Roman Catholics that is becoming more evident day by day."

Since Karl von Scherzer penned these observations Catholic missionary activity has taken a new impetus, especially in France, Belgium, Holland, Luxemburg, Germany, and to some extent, in German-Austria, and the results are visible also in the South Seas. Especially would he see a flourishing condition in that portion of the South Sea dominated by German influence, whose great central stations in every way compare favorably with the American stations.¹⁸² But we cannot well deny that at the same time

¹⁸² The picture of many another mission is vastly different from the one mentioned. "Often enough," such is the report of a South

the Protestant missions have also made great progress and have succeeded much faster and more effectively. In the year 1912 the Protestant missions had an income from the home sources amounting to \$30,404,401,¹⁸³ a sum to which our Catholics can show less than a third, perhaps, about a fourth. Then, we must not forget that a great portion of our Catholic mission income is spent to prepare missionaries during long wearisome periods, whereas the Protestants send out from England and America the finished men to use up the immense sums given directly for foreign mission work. And even so, they never demand such long preparation as do Catholics.¹⁸⁴ In consequence we find that in the comparison of the Asiatic missions we see the Protestants in the pleasant position to exercise a most intensive work all along the lines touched upon by Scherzer, and along others too, such as we see it done in press, school, and medical mission action, and also in industrial education. If a critical observer were to look over the field to-day, he would have to ask the same question, how it can

Sea Missionary to the "Steyley Missionsbote" (1914, 112), "my heart has bled when I have seen my poor brethren living out a miserable existence in their houses, that were more like chicken-coops. The natives say of my own house, that it is worse than the poorest among theirs. The picture of our stations is about the same everywhere: miserable, thatched huts, to which wind and rain always have easy access. How often I have been forced out into the storm during the night because the roof of my hut was lifted into the air."

¹⁸³ AMZ, 1913, 334. Since Protestants, because of their richer means, are enabled to work more among the better classes, there follows the distressing circumstance for Catholics, that Protestant converts and sympathizers are more able to do great work for the missions, and they also help financially, so that in 1912 over seven (7) million dollars were gathered among converts. In consequence the total budget of Protestant missions reached above 38 millions of dollars.

¹⁸⁴ If the sums spent for the education of the missionaries, contributed by the parents and others, were added in, as is rightly done on the part of the Catholics, the above mentioned income of the Protestant missions would show still greater figures.

be possible that the Catholic world, excepting, of course, those who do their duty, can look upon the missionaries and their heroism and then treat them so miserly, so niggardly. Viewing this apathy and coldness of so many "Catholics" and "Catholic" countries toward the missions, we are reminded of the inhabitants of Soccoth and Phaniel, who would not even feed Gideon's soldiers entirely exhausted from their pursuit of the Madianites and were destroyed by Gideon on his return. (Judges 8, 6-17.) If a great portion of the Catholic Church stands coldly aloof from the mission work and its grave and pressing duty, they will not require a Gideon to come and give them their just deserts, they are punishing themselves in a most severe manner in keeping away from their hearts the spirit of the Apostles, and that means they wilfully deprive themselves of the very life element of the Church.

This condition shall not last longer, and it will not last if the entire Catholic world once becomes aware of the importance of our missions and of their precarious condition. And Catholics will be stirred and enthused if the secular and regular clergy will use their opportunities to make mission knowledge the property of the whole people by driving mission ideas, mission truths, home to the heart of the people in their sermons,¹⁸⁵ in their catechetical instructions, in the confessional, (advising on vocations) in the societies; if the clergy will spread mission literature liberally and wisely; if they will introduce the mission societies, and attend to it that they will flourish; if the great army of Catholic teachers will do their share in the common and higher schools under their charge; if the theologians at the seminaries will lead the young men under

¹⁸⁵ This does not mean that in all sermons and lectures everlastingly stress is to be laid upon the great work of Protestantism. That were entirely unpedagogical. A thorough treatment of the mission work now and then would be sufficient. But in general one should try to make the beautiful mission motives, which show themselves so abundantly in our holy faith, fruitful. Material for this is not lacking nowadays.

their care to take a live interest in the heathen world and the spread of the faith; if the better and the educated class of our laymen will, more than heretofore, take part in solving the great problems of our heathen missions.

* * *

As soon as the entire Catholic world becomes conscious of its duty toward the work of the missions and the powerful means of good it can apply in the missionary activity, the position of our Catholic missions will be improved and more favorable. For this reason the pioneers in the missionary movement at home and the missionaries in the many foreign fields will bravely persevere, and in close union do their God-given work for the great cause of the world missions. It will require unrelenting, intensive work if we wish to conquer the dangers of the future for Catholicism as described in this book. We dare not be content with acquiescently relying on Providence. According to Bishop von Keppler, the "vague hope, that the solution will come in the end, is poor diet" for sound optimism. "It wishes above all, to go to the root of the evils, call them by their proper names, and then work with might and main to overcome them,—not to *wait* for the proper solution, but to *accomplish* it" (Mehr Freude, Freiburg 1911, 13).

Our means and our powers need not increase ten-fold to accomplish any essential change in the condition of the mission work. Let our people attend to it that the Catholic missionaries have at least two-thirds as much of the means as are at the disposal of the Protestants. That will suffice practically everywhere to obtain for the Catholics, not only a strong position as a minority, but will give us a preponderating power as a majority and elevate our work everywhere, and will give it a wider and more influential publicity.

We will strive to look soberly and modestly upon our present endeavors and successes; we will strive early to see

the signs of the times, that so we may the more energetically and more methodically prepare for the great work of the future. The time is coming ever more near when the Church, as in the first three centuries, separated from all political power and help, most probably even impugned by the world's powers, will have to go her ways over the earth *dependent alone upon her all-powerful spiritual might*, to become the teacher of all nations. This view need not alarm us, if, when that time comes, all our Catholics of all lands will have become imbued with a really apostolic spirit, and every real disciple of Christ will have become an apostle of the Savior of the world.

Pray ye, therefore, the Lord of the harvest, that He send *laborers* into His vineyard!



34245

CATHOLIC THEOLOGICAL UNION
BV2180.S4 C001
THE MOST VITAL MISSION PROBLEM OF THE DA



3 0311 00034 7273

~~11,220~~



T3-AKC-936

